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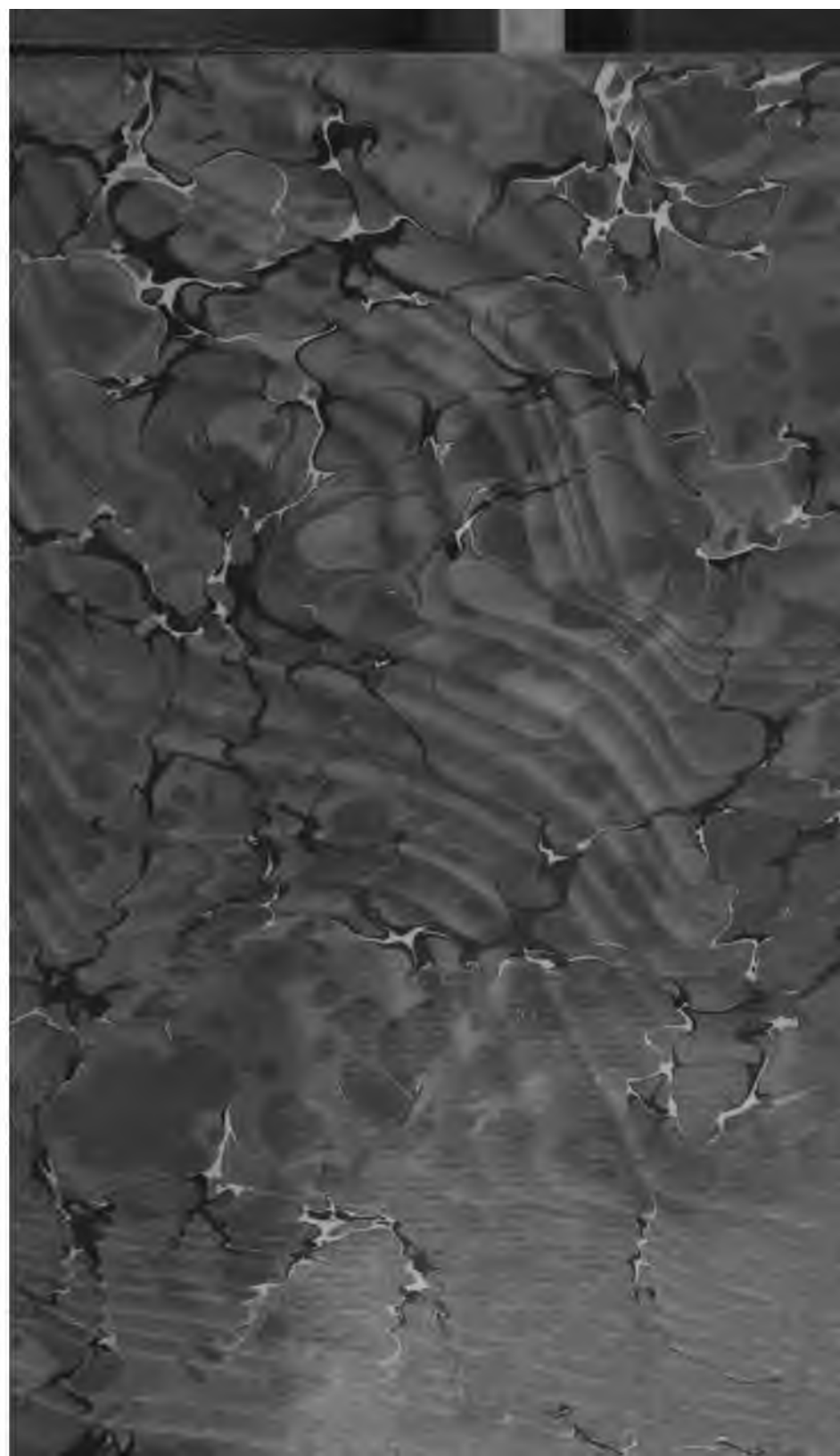
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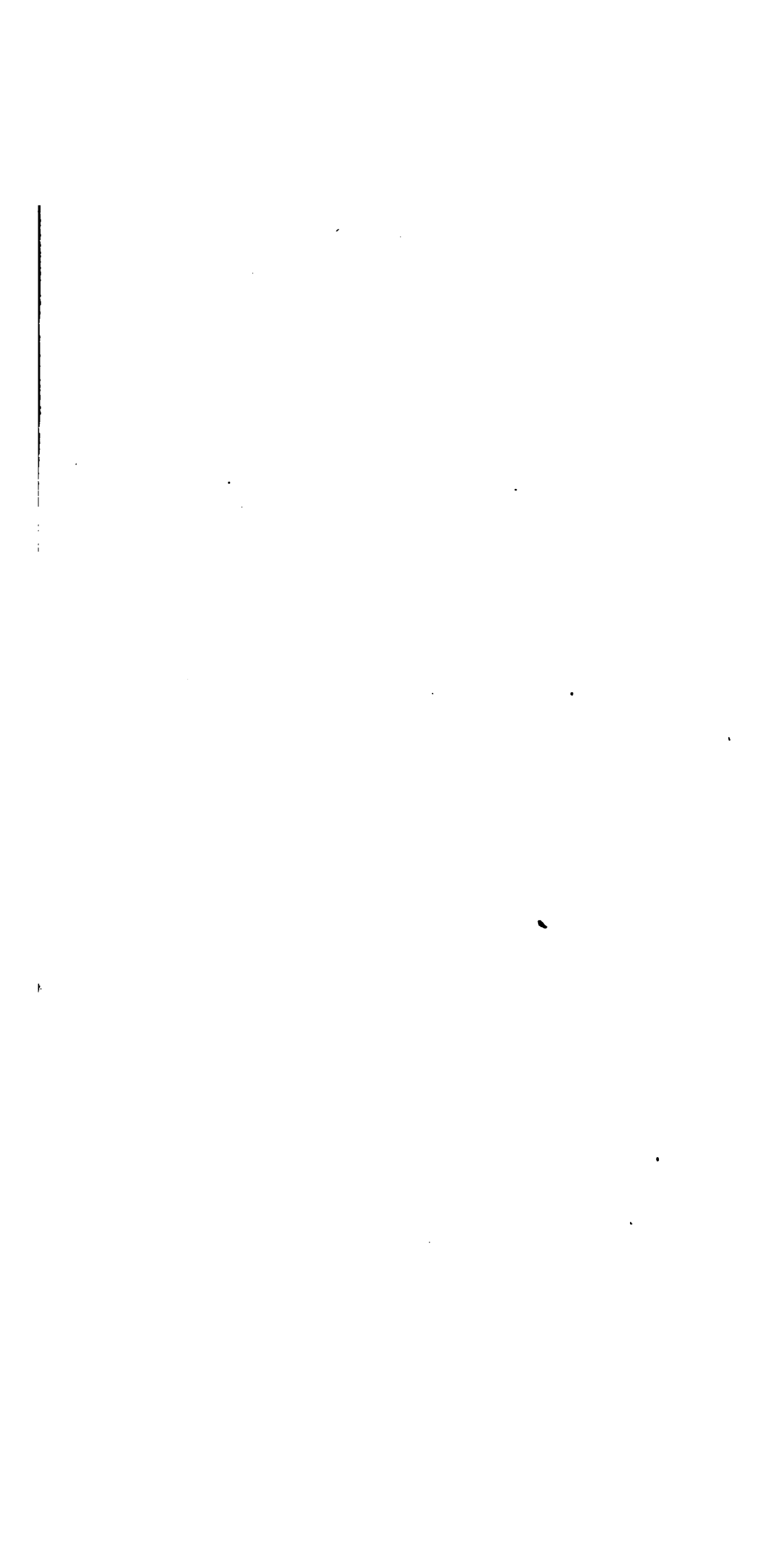




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19.

THE  
HISTORIE OF SCOTLAND

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WRYTTEN FIRST IN LATIN BY THE MOST REUEREND AND WORTHY

JHONE LESLIE

BISHOP OF ROSSE

AND TRANSLATED IN SCOTTISH BY

FATHER JAMES DALRYMPLE

RELIGIOUS IN THE SCOTTIS CLOISTER OF REGENSBURG,  
THE 3EARE OF GOD, 1596

The feare of the Lord is the beginning of all Wisdome

*FINIS CORONAT OPUS*

EDITED BY THE

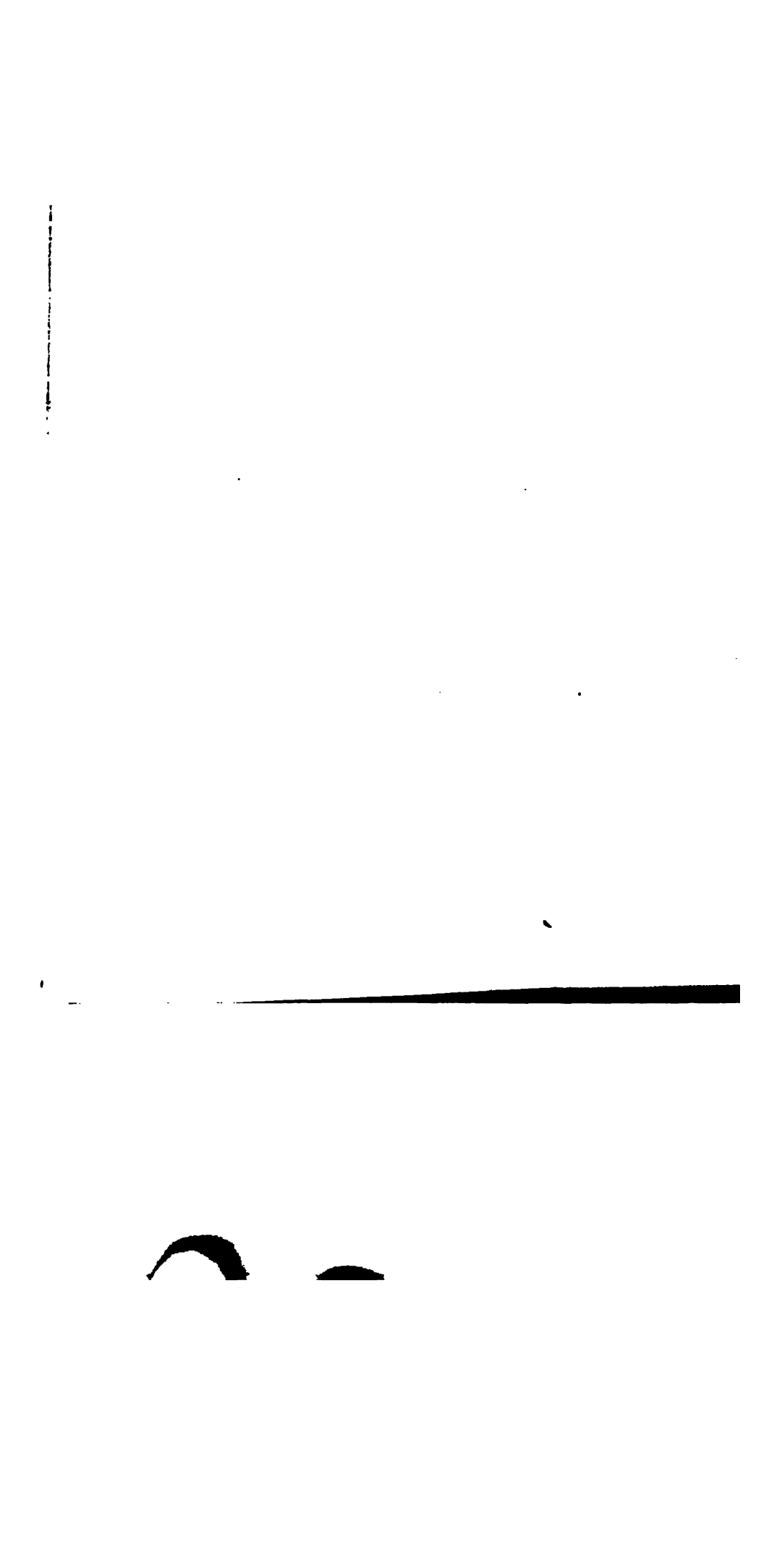
REV. FATHER E. G. CODY, O.S.B.

VOL. I

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19.

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EDITED BY THE

REV. FATHER E. G. CODY, O.S.B.

VOL. I.

Printed for the Society by

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The handwriting of the title-page is different from, and probably a little later than that of, the rest of the MS. The same date, however, is given in Dalrymple's own hand in another part of the text. (See facsimile.)

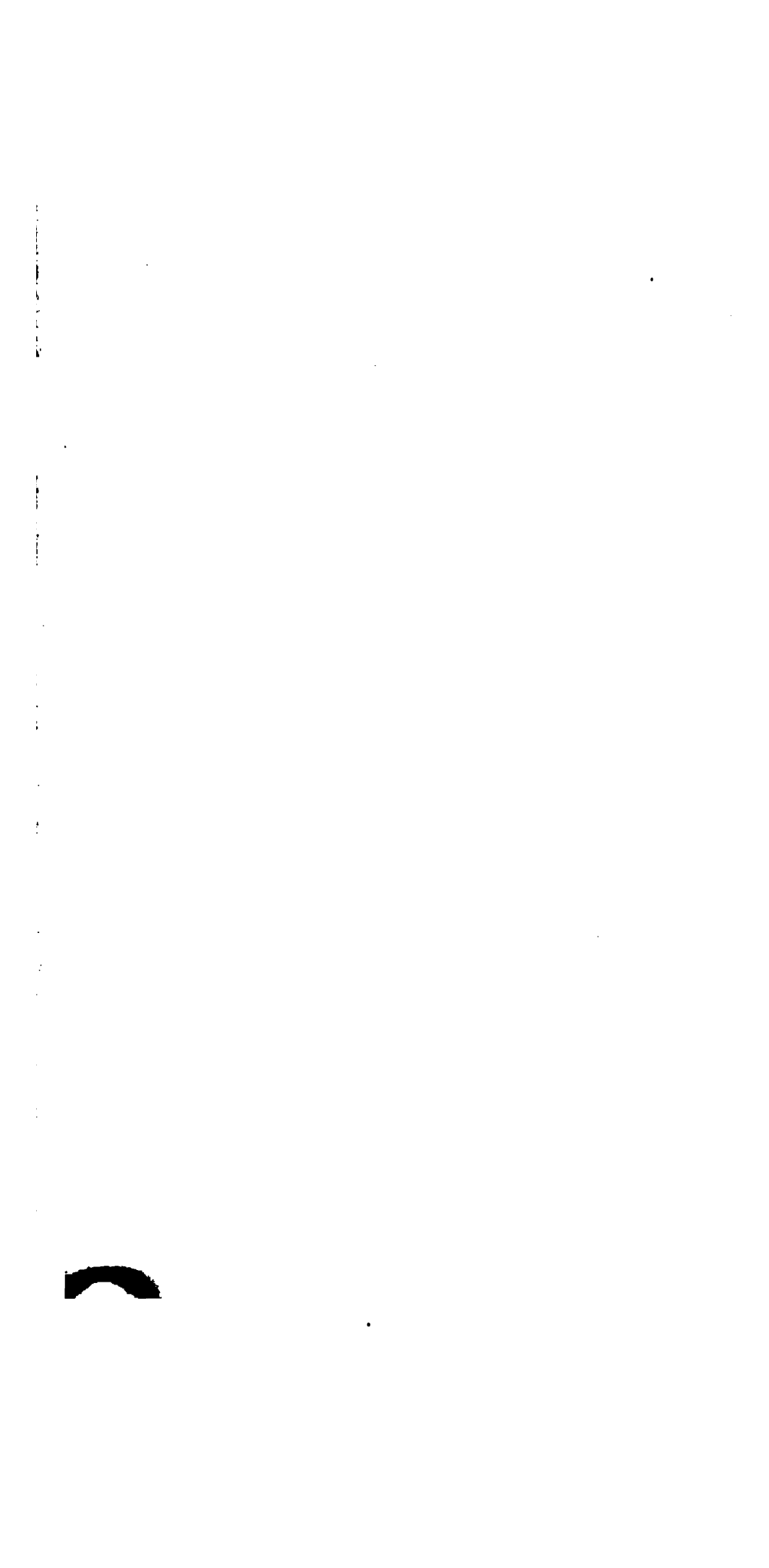
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In scdis translated, at Regensburg,  
in the scdis cloister of Byrland  
to the religious brother.  
F. Dalrymple  
p. 10.

28 Jan of 1536

FACSIMILE OF F. DALRYMPLE'S WRITING.

NOTE.—*Byrland*=Baierland—i.e., Bavaria.



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## INTRODUCTION.

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### I.

#### THE MANUSCRIPT.

THE MS. translation of Bishop Leslie's History of Scotland, from which the present publication is printed, is the property of St Benedict's Abbey, Fort Augustus. It was brought thither by the Rev. Anselm Robertson, the last surviving member of the Scotch Benedictine Abbey of St James's, Ratisbon, suppressed in the year 1860, of which Fort Augustus is, in a certain sense, the representative. The volume is in good preservation, and contains about a thousand pages of thick, coarse paper, nine inches by six in size, bound in boards which are covered with the remains of a parchment MS. psalter of a much older date. It is written throughout in the same handwriting, though with less neatness towards the end ; and as the characteristics of this latter part are repeated in the title and introduction, it may be inferred that the date there given, 1596, is the year of the completion of the book.

### II.

#### FATHER JAMES DALRYMPLE.

The author of the translation, and doubtless the scribe also, was Father James Dalrymple, a monk of St James's,

Ratisbon, where he wrote the work, as he himself tells us (see facsimile of his signature). At the end of the volume he says: "Finding heir sum waist leiues, J thocht best for sum recreatione to the reidar, til June to and eik quhat heir followis;" and he proceeds to fill twenty-six pages with the unfinished account of a theological disputation, held against all comers, in the "Bishop's Hall, Ratisbon, on the 30th January 1588," by the then Prior of St James's, Father James White. Whether Father Dalrymple was present at this disputation does not transpire; but the event must have happened under the direction of Father Ninian Winzet, the great opponent of Knox, who was Abbot of Ratisbon from 1577 to 1592. Father Dalrymple records the death of the latter celebrity in words which are an addition to the work of Leslie; and he probably wrote the translation, certainly the latter half of it, under Winzet's successor, the above-mentioned Father White, who ruled the venerable abbey for the long period of forty-seven years.

This is already rather more than all that is certainly known about the present translator of Leslie. The library of St Benedict's, among other sadly scarce relics of Ratisbon, contains a register, compiled under Abbot Fleming (1672-1720), of the monks and students of the abbey; but it commences with the year 1597, and therefore could not contain the entry of Dalrymple's reception. Nor does his name otherwise occur. The records of Ratisbon were more than once destroyed by fire; very few are now known to exist; and all attempts made by the present editor to further identify Father Dalrymple have hitherto proved fruitless. One hint may be gathered from the absence of his name in the register of professions — namely, that



possibly he did not make his profession at Ratisbon, but was already a professed monk before leaving Scotland.

The 'Register of the Privy Council of Scotland' (vol. ii. p. 254), under date 16th July 1573, mentions a James Dalrymple who had been appointed the year before to a canonry of the chapel-royal at Stirling, "callit the parsonage and vicarage of Alloway," and who is there declared to have been unduly so appointed, on the ground that the king had already granted the living to William Drummond, son to Sir Robert Drummond of Carnock. This may possibly be our Father Dalrymple seeking an appointment at home before joining Father Winzet at Ratisbon.


To pass to mere conjecture, his name may lead us to suppose that he was a native of Ayrshire or its neighbourhood. We may also look upon it as likely that he left his native country under the influence of Ninian Winzet, who, when appointed Abbot of Ratisbon by Pope Gregory XIII., found the abbey almost deserted, mainly in consequence of a destructive fire in 1546, but who showed great energy in bringing over religious from Scotland to fill the empty house. "*Confestim plures viros religiosos Scoticæ nationis arcivit*," says Brockie in his MS. account of Ratisbon (archives of Blairs College). Some of these were members of the lately suppressed Benedictine monasteries.

We may further assume that Winzet suggested the translation of Leslie's history. This would appear likely from consideration of the facts that Leslie was a personal friend of Winzet; that the latter had obtained his nomination through the Bishop's influence at Rome; and that the style and motive of the history were such as would appeal strongly to a man of the abbót's character and experiences, and make him anxious to see the work in the mother-

tongue of his fellow-countrymen. But whether he supervised or even saw the translation, may be doubted. Winzet was a good Latin scholar; he had taught grammar at Linlithgow for ten years; and, while we are told by Brockie that he did much to encourage studies at Ratisbon, and even taught some subjects himself, he could hardly have passed over the occasional glaring mistranslations of Dalrymple, mistranslations which would argue their author to have been a tyro, one who had to use grammar and dictionary, and who often found Leslie's flowing periods and classical idioms too much for his attainments.

The last remark might suggest the further supposition that our author, at the date of his work, was young either in age or in scholastic acquirements, or both. In this relation it may be noticed that on his title-page he calls himself "ane religious brother"; and the latter word suggests that he was not yet a priest. It was, and is still, a monastic custom to give the title of *father* to monks who are priests; and of *brother* to such as have not received ordination. On the other hand, however, this title may be only an expression of humility on the part of the writer, such as was and is still customary; and, moreover, there are to be found in the translation traces of a somewhat prolonged stay in Bavaria, and of an habitual and confirmed use of the German tongue. A few such traces, principally inversions of sentences, and the softening of initial hard consonants, will be found pointed out in the Notes.

Father Dalrymple's knowledge of Scottish, and his power over the language, are, however, quite up to the level of his day; and in this matter, at all events, we may be permitted to see the influence of the author of 'The Buke of Four Scoir Thre Questions,' who boasted that he had not



“forghet our auld plane Scottis, quhilk your mother lerit you” (Winzet’s ‘Tractatis,’ addressed to Knox). His vocabulary is copious, often rendered more so by his habit of giving all the possible equivalents of a Latin word, the meaning of which he could not satisfactorily express by one Scottish form. In judging the style, it must be remembered that the work is a translation—that is to say, a style of composition that is crucial to the most practised writer of any language, and one that tempts the less perfect master to strain to the utmost the capabilities, both in style and meaning, of his perhaps less ductile mother-speech. Father Dalrymple’s style is necessarily affected by contact with the Latin, which in those, and even in later days, was looked upon as a perfect language, the type of excellence, all departure from which was branded as “barbarous.” On the other hand, translation tends to bring out all the powers of a language; and this, together with the fact that the present work is in prose form, will combine to give a special interest to this specimen of “Scottish text.”

## III.

## BISHOP LESLIE.

Bishop Leslie is too well-known a figure in Scottish history to require minute delineation here. It will suffice to recall the main facts of his life. He was born on the 27th September 1526,<sup>1</sup> of the Cults branch of the Leslie family, descended from the Barons of Balquhain. He was educated at the University of Aberdeen, and after a series of minor

<sup>1</sup> Irving says 1527, but the epitaph at Brussels says: “Excessit prid. kalend. Junii A.D. MDXCVI. Aetatis suæ 70.

promotions, about which there is some little difference of opinion among his biographers, he finally took his degree as Doctor of Laws at Paris in 1553; was made professor of Canon Law in the University of Aberdeen; took holy orders in 1558, and, with the parsonage of Oyne and a seat in the cathedral-chapter, he settled down as Official of his native diocese.


In 1560 he was one of two named by the Lords of Congregation to discuss points of faith at Edinburgh against Knox and Willox.

In 1561 he brought Queen Mary home from France. This was the beginning of a connection that was to make him famous in the history of his time.

In 1565, on the death of Henry Sinclair, he was appointed to the diocese of Ross. This was effected, apparently, through the recommendation of the Queen, who had already made him a member of the Privy Council, and obtained him other preferments.

In 1566 his name appears as co-editor of the 'Actis and Constitutionis of the Realme of Scotland,' the work of a commission appointed at his suggestion to revise and publish the laws of the kingdom of Scotland.

In the year following, Mary was imprisoned in the Castle of Lochleven; but in 1568, after her escape and the defeat at Langside which followed it, Leslie joined the Queen at Bolton Castle. From this time he became Mary's commissioner and confidential agent, as well as ambassador to the Queen of England. He was imprisoned by Elizabeth in 1572 for his share in the attempt to bring about the marriage of Mary with the Duke of Norfolk. Towards the end of 1573 he was liberated, but banished the country, whereupon he retired to the Netherlands, and after a year's

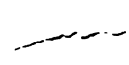


residence there, he proceeded, at Mary's request, to visit the Courts of France, Spain, and Germany, and solicit assistance in her behalf. In 1575 he reached Rome, where he remained nearly four years, until he was appointed Nuncio to the Emperor Maximilian, then living at Prague. He finally passed through Lorraine to France, and was appointed by Cardinal de Bourbon, the Archbishop of Rouen, Vicar-General of that diocese. The news of the execution of Queen Mary (1587) reached him at Brussels, and had such an effect upon him, that he retired altogether from public life, and spent his last nine years in a monastery of Augustinian canons near that city, where he died May 31, 1596, in the seventieth year of his age.

## IV.


## ACCOUNT OF BISHOP LESLIE'S HISTORICAL WRITINGS.

All Bishop Leslie's writings were in object—when not, also, in subject—political, and his politics were summed up in the maintenance of the cause of Queen Mary and the Catholic religion in Scotland. This is true, also, of the 'History of Scotland,' which, as he tells us in his dedication, he wrote for the Scottish people—"quo majorum suorum, cum in ceteris virtutibus, tum in avita religione maxime, vestigiis insistant"—to induce them to keep to the ways of their fathers in all good things, and especially in their ancestral religion. It was first written in the Scottish dialect, as a history of Scotland from the death of King James I. (1436) to the year 1561, when Queen Mary assumed the reins of government ; and was composed, as the title de-



clares, "During the time of his remaning as ambassadour for the Quene his soverane in Jngland, 1570." In his preface to this first work, he says: "I, being reteirit fra the court of Jngland, quhair I was resident for a gryit space of the tother yere, in 1568, at your Majesties command, in treating of your wechtie effaires with the Quenes hienes of Jngland and her consell, and tharefter remaning at Burtown apon Trent, awaiting only on your majesties service, . . . I thocht verray necessarie to spare sum parte of my time in reidinge of historeis. . . . And sua I employed ernistly my labouris in reiding the historeis written by Polidorus Vergilius, Beda, Sir John Fressard Knight, Fabian, Edward Halle, Lanquett and Copperis Cronicles, with the summary wrytten lately by John Stowe: In the quhilkis I consider mony and sundry thingis sett forth by their aucthouris; of the deedis and proceedingis betuix Scotland and England, far contrar to our annales, registeris, and trew proceedingis collectit in Scotland. And albeit the trew histories of our country be largely, truely, and eloquently treated and wreattin be that cuning and eloquente historiographe Hector Boecius, yit he wreittis only to the deathe of Kyng James the first, quhilke was in the yere of our lorde god 1436 yeires, sen the quhilk time nevir ane hes preassed to gif furthe any thing in wreitt."

As he was again employed at the Court of Elizabeth during the summer of 1569, he was obliged to let the work rest "til farder oportunyte"; which opportunity came in February 1570, when he was "sequesterate in the Bischope of Londons house in the cite of London," and seems to have there revised and finished it. It was not, however, published; for though he sends it to the Queen, he says he "intends not to put the same to light, quhill it be more



diligently overseene and corrected." In fact, the history, as it then stood, was first published in the year 1830, by the Bannatyne Club, who printed it from a MS. in the possession of the Earl of Leven and Melville, a descendant of Sir Andrew Melville of Garvock, Master of the Household to Queen Mary. It is the earliest known copy, presumably a transcript of the identical MS. presented by the author to his royal mistress, and judged to be the work of an English scribe,—a fact easily accounted for, when it is remembered that at that date the Queen and her faithful friends, among whom was Sir Andrew Melville, were living in England. ✓

During the following seven years, and most probably during the last four of the seven, when his stay in Rome would have given him the necessary leisure, Bishop Leslie rewrote this history in the Latin tongue, with some corrections and enlargements, and added to it seven other books of the history of Scotland anterior to the death of King James I. The general title of the whole volume runs thus: 'Of the origin, manners, and history of the Scots. Ten books. Of which seven treat more summarily of the memorable deeds of the ancient Scots, and the remaining three, more in detail, of the later kings down to our time, whose history was not before written. To which is added a new and accurate description of the districts and islands of Scotland, with a true topographical table of the same.<sup>1</sup> By John Lesley, Bishop of Ross.' The title of the second part is as follows: 'The last three books of the deeds of the Scots. Containing a more detailed history, previously wanting, of the more recent kings, from A.D. 1436 to the year 1562. By John Lesley, Scotsman, Bishop of Ross.'

<sup>1</sup> This map does not appear in the reprint of 1675.

The whole is dedicated to Pope Gregory XIII., in a long epistle prefixed to the first part, in which the author remarks: "When I realised that the same benefit which I received from these studies (of Scottish history) might be enjoyed by my fellow-countrymen, I set myself to arrange, or rather rewrite, the history of the Scots, which I had roughly put together when in prison, and brought with me to Italy as my plank of safety from shipwreck."

He also addresses an epistle to Cardinal Cajetan, who was then Cardinal Protector of the kingdom of Scotland; and in it he alludes to the work as "This production of mine, which is not so much Scottish as Roman; for although conceived before, it has grown to its birth in these last months at Rome."

This is followed by a very lengthy and rhetorical address to the nobility and people of Scotland, in which, among many other things, he declares the sources whence he drew his materials: "I often exhorted our august Queen Mary to a diligent study of the history of her ancestors, and in furtherance of this desire, when acting as her ambassador in England, I presented her with the manuscript copy of an unprinted history of the 120 years from James II. to our own times, a period never before described. But when the fact reached the ears of others, many persons, both in our own and foreign countries, pressed me not only to publish this in the Latin language, but also to add a compendium of the previous history already written, correctly, though inelegantly, by John Major, and elegantly enough, by Hector Boece, but, as many complained, with too much diffuseness and prolixity. I proceeded, therefore, to compress and epitomise this portion; while to the former, which in its Scottish dress could interest Scotsmen only, I have, with



some trouble, given the power to speak to all through the medium of Latin. In writing this work, I have not only confronted previous histories with the annals kept in our public archives, and with the oldest codices religiously preserved at Paisley, Scone, and our other monasteries, but I have also consulted Tacitus, Suetonius, Ammianus, Marcellinus, Eutropius, Herodianus, and other writers of neighbouring nations."

It is worthy of notice that these dedicatory epistles are accompanied by an address to the author in Latin verse, written by Ninian Winzet, Abbot of Ratisbon; and also by an epigram, similarly in Latin verse, the production of "Alexander Seton, a Scot."

The second portion of the volume is preceded by a dedication to Queen Mary, and another epigram by Alexander Seton. The Bishop again alludes to the work written in Scottish, and presented to her Majesty "when ambassador some seven years ago," and says that what he had previously written in the vulgar tongue he now publishes in Latin, for the benefit of all. It is curious that while this address is dated Christmas Eve, 1577, the previous dedications, at the beginning of the volume, bear date 1st of January 1578. The whole was published in one volume, though with two distinct titles, at Rome, in the year 1578. ✓

The history ends with the year 1562, and the author gives us good reasons why he broke suddenly off there in his published narrative. But he has left a record of another ten years, in what appears to have been intended as a continuation, to be published at a later date. In the archives of the Vatican, lately thrown open to students by the enlightened wisdom of the present reigning pontiff, there has been found a Latin MS. of Bishop Leslie, containing a

narrative of events from 1562 to 1571. It is unfinished, even the last sentence being incomplete; but its first sentence carries on the narrative of the last paragraph of the published work in so apt a manner, that if the two were joined together no one could notice any discrepancy. It was published by Father Forbes Leith, in his 'Narratives of Scotch Catholics,' 1885.

## V.

## EDITIONS OF THE 'HISTORY OF SCOTLAND.'

Copies of the original publication at Rome still exist, though very rare. That which is now before me, and which is commonly referred to as 'Leslie's History' is a facsimile reprint, made in the year 1675. The title-page still retains the date—"Romæ, in Ædibus populi Romani, 1578"; but beneath is added, "Nunc denuo recus. Anno Domini 1675." From this it would be gathered that the reprint was made in Rome; and indeed it could hardly otherwise have come to pass that the woodcuts of the original edition are also reproduced. It is stated, however, by Mr Irving, in his 'Lives of Scottish Writers' (A.D. 1839), that "this latter edition is said to have been printed in London, and contains a dedication to the Earl of Rothes, subscribed by a George Lesley" (p. 145). I cannot find this dedication; but it may have been either inserted in handwriting, or printed in London and added to some copies. The reference is, notwithstanding, valuable as giving a clue to the history of the republication of the Bishop's work. The Earl of Rothes here mentioned was John, sixth Earl, who succeeded to the earldom at eleven

years of age, in 1641, was afterwards created Duke of Rothes by Charles II. in 1680, and died on the 27th July of the following year. He had taken up the cause of Charles I. against the Parliament ; was colonel of a regiment of horse levied for the King's service in Fifeshire ; was taken prisoner at the battle of Worcester (1651) and confined in the Tower, and afterwards in the Castle of Edinburgh. On the Restoration (1660) he joined Charles II. in London, and was rewarded for his faithful services by a liberal pension and several posts of honour, among which was that of Captain of the newly established Royal Life-Guards, and General of the Forces in Scotland.

The George Leslie mentioned in connection with this personage cannot, of course, be certainly identified ; but at the date with which we are here concerned there was living a Jesuit priest of that name, who was great-grandson to our author, Bishop Leslie of Ross. The latter did not take orders till he was thirty-one years of age (1558), and may have been previously married ; but at all events the 'Records of the Family of Leslie' (vol. iii. p. 343) state that Andrew, fifth laird of New Leslie, married Janet Leslie, daughter of John Leslie, Bishop of Ross, and by her had a son John, sixth laird of New Leslie, whom we find receiving, as heir, the property contained in the Bishop's will, and appointing, as his procurator for the purpose, Gavin Leslie, his uncle, a canon in the cathedral church of Rouen, where, as we have seen, the Bishop held the post of Vicar-General. This John Leslie had five children—the above-mentioned George Leslie, one daughter who married, and three others who became nuns. Now this George Leslie lived until the year 1687, and had spent his last thirty years as Provincial of the Society of Jesus,

and Superior of the Missions in Scotland, chiefly at Balquhain, the ancestral home of his branch of the Leslie family. Here he would have known William Leslie, thirteenth baron of that ilk, a famous royalist, and personally a friend of the Earl of Rothes, also a royalist and a Leslie ; and he would thus have been a very likely person to issue a reprint of the writings of his great ancestor, and to dedicate it to one who, in addition to being a personal friend, and the acknowledged head of the name and family of the writer, was also one of the foremost men in Scotland, and of equal influence at the court of a reigning monarch, whose tolerance and even personal leanings towards the Catholic faith had raised the greatest hopes of those interested in its restoration in this country.

As a Jesuit provincial, Father Leslie would be in constant communication with Rome, so that there would be no difficulty in the fact of the reprint being made in that city ; but beyond this, the Rector of the Scots College in Rome at this date was a distant cousin of this same Father. This was Andrew Leslie of Rudderie, also a Jesuit. He had been imprisoned for the faith at Aberdeen in 1647, and removed to Edinburgh, but liberated the following year under condition of quitting the kingdom, with the penalty of death if he returned. A nephew of his, Father Walter Leslie, was also in Rome at this time, keeper of the archives of Propaganda ; he was a learned and zealous man, attached to the household of the celebrated Cardinal Barberini. To such men as these, Leslie's history must have been well known. Moreover, a motive for the reprint may be found in the renewed vigour in the work of the Mission to Scotland which appears about this time. This is evident not only from the increase of the number of priests, but

also in the interest shown at headquarters. In 1662, Father Winster, or Winchester, a pupil of Father Andrew Leslie, was made Prefect of the secular clergy in Scotland, with directions for a more active scheme of work ; and in 1677, Father Alexander Leslie, a brother of the William above mentioned, was sent on a special visit to report upon the state of the Mission. The republication of the Bishop's history would be quite in keeping with an attempt to rouse the question of the claims of the Catholic Church upon the people of Scotland.

## VI.

## METHOD OF EDITING.

The chief aim of the editor in preparing the work for press has been to reproduce, as exactly as possible, the actual text of Father Dalrymple. The slightest deviations are printed in italics, and, when they are anything more than the filling up of contractions, also enclosed in brackets. The only exception to this rule consists in a few very slight changes in the punctuation, in cases where it seemed necessary for the understanding of the author's meaning. Father Dalrymple's punctuation is peculiar ; in general it follows that of the Latin original, and therefore consists rather with the sense than the form of his translation ; but as it is his own, and is systematic, it has been preserved as part of the individuality of the work. The translation has been throughout compared with the original of Bishop Leslie, and passages that were found incorrectly or doubtfully translated have been reproduced at the foot of the page. The letter "L" in such footnotes refers to the Latin

text of the reprint of 1675. Other notes or critical remarks, not referring directly to the text as such, have been relegated to the end of the volume. In these Notes free use has been made of the historico-linguistic researches of Professor Skeat, and also of the invaluable labours of Mr Skene.

It may here be mentioned that Father Dalrymple translates only one of the dedications prefixed to the first part of the history. It is that addressed to "the nobility and people of Scotland." But as one or two pages are wanting in the MS., and as the translation is so involved as to require almost a complete new version from the Latin to make it intelligible, it has not been included in the present publication.

This first volume ends with the sixth book of the history; the next will contain the seventh, ending with the death of James I.; and the last three books, which correspond to the original history written in the Scottish dialect. In this latter part we shall have the opportunity of comparing Father Dalrymple's translation not only with the Latin original, but also with the Scottish draft of that original itself.

E. G. CODY, O.S.B.

THE ABBEY, FORT AUGUSTUS,  
*May 5, 1888.*

# HISTORIE OF SCOTLAND.

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## THE DESCRIPTIONE OF THE REGIOUNES AND ILES OF SCOTLANDE.

<sup>1</sup> QUHEN mony rasouns persuadet me, schortlie to twoche  
al the lyues of the kings, quha hithirto haue rung in Scot-  
land, Thaireftir the original beginning, Institutions, Lawis,  
and <sup>2</sup>preclair actes of the natione selfe compendiouslie  
5 to <sup>3</sup>sett doune: the cause that mouet me cheiflie was  
this: that I, afore the eyne baith of our Nobilitie, and of  
the lai people, in quhatsaeuir state or degrie, mycht sett  
doun as in ane bredd or table, a certane ernist or hett  
affectione of the catholik religione, and a vehement con-  
10 stance in defendeng thair of; finalie mony vthiris worthie  
and notable vertues, in quhilkes our Elderis, sumtyme  
florished, and war mekle renouned. I hoped, be this  
moyan <sup>4</sup>sulde follow that quhen our cuntrey men began  
to compair the vices, with quhilkes this day thair cuntrie  
15 is infected, with the vertues, quhilkes in thair cuntrey  
sumtyme excelled, the radier walde thay ryse frome  
thair darke errouris in quhilkes thay ar incloset, and re-  
turneng sinceirlie to the catholik concorde, now at last  
mychte begin to follow the way of true vertue sa deip  
20 <sup>5</sup>imprented with the futstepis of thair foirbears; quhilke  
fructe, I hope our people abundantlie sal gather; gif  
laying asyd al grudge or offence, hurt, harme, or ony

displesure, diligentlie yai (*thay*) reid the historie quhilke I write to the vtilitie and profite of the *commone* weil, and gif in lyfe and maniris deuotlie thay express it. Bot because mony things in our Historie wil appeir obscur, excepte the descriptione of Scotland and the 5 Iles about, we sett afoir; before I begin the historie of the Inne cuntrey, I wil first, *conforme* to the *exemple* of the aunciant writeris, descriue the quarteris and boundes of Scotland with the Iles, \* as in the outmost bordouris, † quhilkes ar monie and plentiful in the <sup>6</sup>regiment of our 10 king. And seing that be al men Scotland is esteimed the ane halfe of Britannie, afoir I declare quhilkes ar proper to Scotland, I wil breiuelie twoche quhilkes are *commone* to the hail Ile. This way the reidar sal nocht be offendit, nathir sal the writer be confoundet. 15

#### OF THE NAME, SITUATIONE, AND PARTES, OF THE ILE OF BRITANNIE.

Gif quha walde knawe the name of Britannie monie referis it vnto Brutus the sone of Siluius Posthumus King of the Latines, and oye of Aeneas, and him to be author baith of the name and natione of Britannie. The maist *commoun*e speiking is this, that xl. yeirs eftir the 20 seige of Troy, quhill Brutus with grett sollicitude and kair was seiking a resting place ‡ with some troiane Iwalis and reliques, eftir sair trauell quhen mony dangeris he escaped had, at last he landet in Albion. Thair-efur the Ile he named Britannie, and his *companie* brit- 25 anis. Bot quhat vtheris lait writeris speik of this name *perchance* mair curious than true, I, haldeng me content

\* L. "extremis quasi lineis"—in mere outline.

† L. the islands L.

‡ L. "cum aliquot Trojanorum reliquiis"—with a few remaining Trojans.



with the opinione of ancient Antiquitie, regarde nocht. The maist ancient wryteris names Britannie Albion,<sup>8</sup> but all controuersie. Bot quhither that was frome Albine first mother of the geyantis, or frome Albion son to Neptune,<sup>5</sup> \*quha rayneng, or frome Albanak sone to Brutus, or from alba the cheif citie, now called S. Androis, or finalie from Albi rupibus, that is, quhyte craigs, is zit vncertane. Bot I take it to be frome †quhyte<sup>9</sup> craigs, as indeid I lykwyse beleue, nocht the Romanis bot the  
 10 Greiks first to haue the Alpes named, evin sa this Ile. For it is liklie that thay being sa noble Seymen, and sa expert in sayling, that our Iles thay apned vpe afore the Romanis. Bot that parte of the Ile quhilke haueng na inhabitour, eftirward was inhabited onlie be the Scotis  
 15 and peichtes, is beleued, and is verie liklie be Albanak, to haue bene named Albion. and for this cause. Thay wryte, that Brutus destributed the hail Ile to his thrie sones, to wit, Locrinus, Cambrus, and Albanak; appeiris weil, and is a rasone verie euident, that seing the tua  
 20 partes quhilkes now ar vnder the Impire of Ingland, ar called<sup>10</sup> Loegria and Cambria, from Locrinus and Cambrus the first tua sones, the thrid parte in lyke maner frome the thrid sone Albanak, the name Albion to haue receiued. Be this, lykwyse is probable onlie Scotland to  
 25 be called Albion, because quha speik the Irische toung, quhither amang vs or in Irland selfe, quhilke toung is maist ancient, and with strange natiouns neuir corrupted; evin this day thay call our Realme Albion, albeit thay  
 30 the Ingles toung, oft names the Inglise men Saxons  
 frome thair ofspring, as thay name thame of Cambria

Albyn.

Sasson.

\* L. "ibidem regnante"—Albion, who was king there.

† "Ego vero ab albis rupibus non quidem Romanos sed Græcos, ut Alpibus, ita huic insulæ nomen dedisse primum crediderim"—I think that not the Romans but the Greeks first named this island as they did the Alps, from its white crags.

britanis from thair beginning, or Brennianis frome Brinnach, or Duke Brenno. Finallie for the grett affinitie, alyance and brotherlie kyndnes betuene the Scots and Peichtis, the Romane writeris and al strangers gaue thame al ane name, sa war we all called Albans, as all the inhabitours of the Ile of Britannie war named be the Romane writeris (*Britons*, L.); bot the lattir historio-graphors (*called us*, L.) Albians, and the Realme Albanie. This far of the name.

The lenth of  
Britannie.

The bredth  
of Britannie.

Of all Iles, gif ane called <sup>11</sup> Taproban with sum vthiris be excepted, Britannie is the best and fairest in al the \* occian Sey, quhair of the maist parte lyes betuein ffrance and Irland : bot the vther parte frome Ireland Northerne lyes towarde Denmarke and Norway, quhilke sa is situat, as frome the hail warlde it war diuidet. The lenth extendis frome a certane village in Ingland † besyd Cornwale, named ‡ Winchester, evin vnto the farthest parte of Cathnesse (quhilke sumtyme was called § <sup>12</sup> Carnau) in Scotland seuin hundir <sup>13</sup> thousand pace lang, or thair about. Bot twa hundir thousand pace brade in the In cuntrey, cheiflie in that parte, quhilke extendis betuene ¶ Manerie, the farthest prouince of Cambri, and Zarmouth a seyporte of Norfolk. Vthirwyse in respecte of turnings and windings of the erth, in sum places it is langre, in sum places schorter, sa that quhair it may be Iustlie mesourit and mett in ilke place is nocht alyke æquall. The Ile almaist is thrie nuiket. The farthest

\* L. "in oceano occidentali"—in the western ocean. It seems uncertain whether "occian" means *ocean* or *western*. "Mare oceanum," or ocean sea, is the Latin appellation of what we now call the Atlantic Ocean. See, *e.g.*, Cæsar, Comm., lib. iii. c. 7.

† L. "apud Cornubios"—among the Cornubii—*i.e.*, in Cornwall.

‡ L. "Vinchstretus pagus." I have not been able to identify this place.

§ L. "Carnava."

¶ L. also has *Maneria*; it seems a misprint for *Manevia* = St David's.

parte, quhilke lyes toward france, hes about a \* thousand and fyue hundir pace. The vthir syd lyeng toward Spane and the Occident, vii. hundir (*thousand*, L.) pace; the thrid foranent the coste of Germanie towarde the North  
 5 viii. hundir thousand pace. The circuit or compas The circuit. about, xx. hundir thousand pace as Cæsar maid mentione, bot the laitther historiographors affirmes it lesse. That syde quhilke lyes to ffrance hes twa nuikes, of quhilkes the ane lyes to Kent, the vther to the South.

OF THE AIRE, LENTH OF THE DAY: AND FERTILITIE  
 OF THE GROUND, IN BRITANNIE.

10 Sa grett clemencie and temperance of the wathir is in Britannie, that Cæsar said, he fand heit and calde lesse vehement in Scotlande than in france. The are nocht-withstanding *sumthing* thiker, and <sup>14</sup> mae cloude: Bot the windis, quhilkes ar North, blawis oft verie vehement,  
 15 swifte, and with a horrible sound, quhairthrouch the cuntrey is nocht lytle bot mekle hailsummer, and fewar seiknessis. Followis of this, that <sup>15</sup> by mony vthiris seiknessis in the south, that sair seiknes, named the sueit of Britannie, *cam* nevir till ws, nochtthelesse, con-  
 20 tinual caldes, albeit slawe: mony weitis, deip snawis. The day sa lang that it is thocht to haue (*in cornwall*, L.) xvii. houris; In Edinburghe xviii.: bot in the Iles of orknay xix. The beimes of the Sone, al Scotland throuch, the hail nychte ar sein, the space of twa  
 25 monethis, and that cheiflie in Orknay, Cathnesse, and Rosse, in sik brichtnes, that esilie thay may sie to reid and wryte. Contrare in winter, as the vse is <sup>16</sup> ouer all, the lenth is payed with the schortnes.

The clemencie of the wather.

The sueit of Britannie vnknawen to Scotland. The lenth of the day.

In Scotland ye hail nycht may be sein to reid with the brytnes of the Sone.

Sa <sup>17</sup> plentifull is the ground, that mekle esier 3e sall

The birthfulnes of the ground.

\* L. "millia passuum quingena"—five hundred thousand paces.

expone quhat it no<sup>t</sup> beiris, than quhat it beiris. for the  
 ground selfe to the awne inhabitouris furnisses abun-  
 dantlie all things, quhilkes ar necessar or proffitable to  
 the commone vse of the peple, excepte spice and Vine,  
 and sum fructes (quhilkes being brochte in, the Ile in 5  
 thame abundes) and 3it walde mair abundantlie, and  
 mony mae things walde minister sufficientlie, gif mair  
 labour and industrie war maid. In all kynde of stuffe,  
 and cattell it abundes: Nochtwithstandeng amang the  
 mountanis, and hiche cuntreyis, <sup>18</sup>ates is mekle mair 10  
 prosperous than quheit. Of ates, in Britannie, by the  
 opinione of mony, is maid verie gude brede, nocht  
 tasteles, bot with grett labour, quhilke al the north  
 parte of England, and the gretter parte of Scotland vses,  
 and ar susteyned vpon commounlie. Beare mairouer it 15  
 bringis, no<sup>t</sup> only ane kynd, quhairof commounle drinke is  
 maid to the hail Ile, quhilke we cal ale, and is a drinke  
 maist halsum. In England it is bettir quhair it is  
<sup>20</sup>browne with hope; in Scotland butt hope. and this  
 drinke is oft browne, and cheiflie in the moneth of 20  
 Marche, and than best; of quhilke sorte, no<sup>t</sup> only is  
 keipet for ane 3eir, or twa 3eirs, bot evin for fyue 3eirs,  
 or sum tymes vii. 3eirs. that throuch the opinioun of  
 strange natiouns, it is thochte baith be the coloure and be  
 the taste to be Malmsey. 25

The stuffe.

of ate brede  
called  
19 houer  
brede in  
England.

of ale.

The north parte of the Ile, as lykwyse the mid parte  
 and that parte called Cambrie, hes in sum places mony  
<sup>21</sup>garssie hillis, with grene bankes, Busses and brayes,  
 bot litle fertile \* and verie bare garse, quhilke onlie beiris  
 the clauer; quhilke nochtwithstandeng ouer all no<sup>t</sup> far 30  
 vnlyke may be funde: quhilkes are verie conuenient to

\* L. "tenuissimum gramen atque Cytisum herbam tantum fer-  
 entes: nusquam tamen non tales, qui vel iumenta, pecora, ovium  
 et caprarum greges, aut maximos saltem cervos felicissime alant"—  
 bearing only very thin grass and the herb Cytisus (a sort of clover):  
 yet are they nowhere unequal to the feeding either of beasts of bur-  
 den, or herds, or flocks of sheep or goats, or at least the deer.

- feid horse or <sup>22</sup> nout, or flockis of scheip or gait or <sup>23</sup> than grett harte and hyne. The grettest parte of the Ile hes sa plentiful feildes that nane mair plentiful, plesande medowis, verie pastoral, and garssie <sup>24</sup> Lesoueis in sum
- 5 places convenient to kye and horse, in vtheris agane to scheip. It beiris maist fyne woll, quhairthrouch <sup>25</sup> framet natiouns in the arte of claith making and mony pretious things of woll are mekle helpet. heir agane sall 3e se braid planes, thair wattirrie dales: heir a dry knowe, or
- 10 a thin forrest, thair a thick wodd, all meruellouse delectable to the eye, through the varietie baith of thair situatione, and of the thing selfe that thair growis. The woddesselfes nocht onlie profitable to the vtilitie of timber, and to that vse, but lykwyse for the gret multitude of Dae and Rae in thame, cheiflie in that parte
- 15 inhabited be England, are verie jocund and jellie, and gif we my<sup>t</sup> speik it, in a maner <sup>26</sup> peirles in pleisour: Through thir woddiss the gretter parte of the nobilitie hes thair maist recreatione in hunting with the
- 20 <sup>27</sup> sluthe-hundes. for that, this recreatione hes our cuntrey men ather in the feildes to hunte the hair and the fox, or in the sandes and water brayes the Brok, or in the mountanis the Wolfe, or the Wilkatt. bot the harte, the Dae and the Rae principallie w<sup>t</sup> sluthehundes ar
- 25 hunted and with vtheris swofte dogs called <sup>28</sup> grewhundes. Bot of the plentie of fische thair quhen the sey compassis the hale Ile about, and quhen it hes mony sey portes, burnes and watiris, poles, <sup>29</sup> stankes, and standeng Lochis of fresche water I neid no<sup>t</sup> speik.
- 30 Nathir schawes furth Britannie all that it hes at the first face, nor lattis all sie at the first sichte, for mony hidd thesauris sche hes in her bowelis. In sum places is funde multiplie of Tinne and that of fyne tinne, mekle to the vse of thair <sup>30</sup> nychtbours and nerrest
- 35 natiouns. Farther in sum places of England and lykwyse of Scotland is deluet vpe na small quantitie of Leid.

hunting.

The Welthines of fische in Scotland.

Mettell.

In Ingland ar siluer <sup>31</sup>myndes, in Scotland ar gold myndes : bot yrne ar funde in baith. It is said that sum tyme it xxviii. cities <sup>32</sup>had verie famous and of gret renoune baith in gret numbir of citizenis and riches : of quhilkes now sum we knawe alutterlie fallin doune, vther 5 sum wasted with weires, vthires agane we knawe to continue in thair alde bewtie and bettir : as sum vtheris quhilkes war obscure, bot now famous ; 3e <sup>33</sup>dorpes and <sup>34</sup>wynes to be now growne in fair townes ; no<sup>t</sup>withstandeng verie fewe fortified with walis and bulwarkis, as with 10 strange natiouns. for the Ingles men partelie confides in thair cost syd compassing thame round about with craiges lyke a wall : partlie thay confide in thair awne strenth. Bot the Scottis men quhais cost syd is far vthirwyse ; conforme to the lawes of thair elderis, thay haue <sup>35</sup>leiret 15 nocht to defend thair townes w<sup>t</sup> wallis, bot thair landes, and first of all the bordouris of thair cuntrie, with the force of thair bodie, and strenth of mynd, (*and, L.*) to expel the ennemie.

The cheife  
riuers in  
Britannie.

I wil nocht now expreme the rest : to wit the thrie 20 fludes quhilkes principallie ar in Ingland, thay ar Themes ; Humbir ; and Seuerne : \* In Scotland ar mae, as thir chieffie, of quhilke kynde beiris sail, Forth, Clyde, Tai, Dey, Don and Spay. Nathir now will I <sup>36</sup>twoche mony sure schipe raides, sey portes, and 25 haiuining places, of quhilkes mony are verie commodious, mony fortified and fensed with munitione. Nathir of vthir things will I make ony mentione, quhilkes ar mair commoun to the hail Ile, bot will explicat mair at lairge quhilkes to Scotland ar proper. 30

\* L. "Scotia, quæ latis hostiis magna æstuaria faciunt, plura,—sed propter vada et saxa, non longe a mari, ut illa, velifera"—Scotland has more (rivers) making large estuaries with broad mouths, but on account of shallows and rocks not navigable, as the former are, far from the sea.

THE BOUNDSES OF SCOTLANDE AND DIVISIONE,  
WITH THE DESCRIPTIONE.

Scotlande the vther parte of Britannie is hail w<sup>th</sup>in the sey, excepte that parte quhair it lyes<sup>87</sup> to Ingland: quhair with twa fluides, to wit, Twede in the Easte, and Soluey in the west it is dividet as w<sup>th</sup> thir twa marches.

- 5 Bot the mid *parte* \*lyeing betuene that and Cheuott hillis, or the riueris rinning through thir partes, hes marches. The hail regiounne excepte the Iles orknay and † Irland in twa partes may be diuidet: of quhilkes the ane parte lyeng to the South is mekle birthfuller, through  
10 fertilitie of the ground, and nobilitie of blude thair, and mair populous, mair courtesie, gentle in behauour, humanitie of lyfe, ciuilitie of maneris:

- The vthir quarter lyes to the North, quhilke be the river of Tay toward the Easte is seperat frome the south  
15 parte. Bot albeit this north parte be horrible in respecte of the montane *Grampius*, and vtheris ruch, scharpe and hard hillis full of mosse, more and marrase. Nochtwithstandeng in this north parte ar sum prouinces sa plentifull ‡ and of gretter Ingines, that through thair policie thay  
20 ar athir to mony in the South compair, or than thay excel mony in the South. of quhilkes in thair awne places we will speik.

\* L. "vel montes Cheviotas, vel rivulos aliquot inde fluentes habet terminos"—has the Cheviot hills or streams flowing therefrom as marches—*i.e.*, boundaries.

† L. "Hebrides."

‡ L. "quæ sua feracitate et præclaris hominum ingeniis ac politia plurimas earum quæ meridiem spectant, vel æquant vel exuperant"—which in their fruitfulness, and the skill and refinement of the inhabitants, equal or excel many provinces in the south.

## THE SOUTH COUNTRYIS OF THE REALME.

Merse.

Tifedale.

The first prouince of the forrest *parte* is the <sup>38</sup> Merse quhilke marches with Laudian, and quhair the riuier Tuede entiris in the gret sey, att the wattir of Forth. This cuntrey is plentiful of corne, as that cuntrey quhilke is thair nychtbouris, Tifedale, frome the Riuier 5 called <sup>39</sup> Tifus that rinnis intill Tuede, sa named. Baith thir cuntreyes aboundes baith in mony and baulde men of Weir. for because of the frequent weiris betuene Scotis and Ingles the inhabitours of thay pairtes, quha ar no<sup>t</sup> diuydet frome the Inglesmen be \*sum 10 kynd of way, be a wattir or a hill, †and thay ar mair expert in ordiring a battell than vtheris. Thir Mersemen in our age, against the suddan entring of the ennemie, to lat sie quhan danger is, thay kendle bleises in tour heidis, or heicher places, as the maner thair is; 15 mentione is maid that in the space of xxiiii. hours ten thousand horsmen war gathired thair. Thir haue bot few wodis, and verie litle <sup>40</sup> elding to thair fyre, in quhilkes al our cuntrey does abund, excepte that parte, quhairthrouch cumis that thay ‡Reid for wod vse, 20 cheifle the Mersmen, to thair fyre. In thame ar mony noblemen and almaist all, bot cheifle the mersmen, thay <sup>41</sup> manure Justice and thay studie <sup>42</sup> to politike effaires: Surlie verie vnlyke ar thay to all the rest of the bordirmen round about, quha nathir in peace or 25 weire can be <sup>43</sup> stainchet from takeng the pray. Merse has ane fyne and ane strenthie toun quhais name is

\* L. "nullo omnino aut flumine aut monte non pervio ab Anglis distinguuntur"—which are not separated from the English by any river or impassable mountain.

† "and thay" not in L.

‡ L. "Stipulis"—that they, especially the Mersemen, use *straw* (or reeds) for firing.



Berrik \*quhilke oft hes bene in the Inglesmen<sup>is</sup> handis, and now is, and oft hes bene in the Scottis menis handes in lyk maner. The merse cheiflie hes thir tounes, Dunce, out of quhilke cam that celebrat  
 5 doctour called "subtilis: than †Dunglasse, a fair collegiat kirke, and weil decorēt: than Langtounē, than Hume, Fastcastell, and finallie verie mony strang castellis in thay partes.

Berrik a strenthie toune.

Joh. Dunce  
 Scotis man  
 Doctor subtilis.

In Tifedale the cheif toune is named Jedburghe, and  
 10 than Kelsoch. In thir twa prouinces war four notable and riche monasteries; to wit, Melrosse, Jedburghe, Kelsow, and Kowdinghame, quhilkes war mounkes all. Twa in lyke maner of haly nunis, haue<sup>ng</sup> twa houses of pietie appoynted for thame, thay ar to say, Caldstreme  
 15 and Eccles. I heir speciallie make mentione of the Monasteries because thair ȝeirlie ‡rentis for na iniure that ȝit in the Realme has bene done, is nocht ȝit violat, how mekil sa evir thair places asfor thir xxx. ȝeirs the furies of thir <sup>45</sup>wod men through the hail Realme haue  
 20 castne doune.

Jedburghe,  
 Kelsow.

Quhairfor of the monasteris is heir maid special mentione.

Bezonde Tifedale, gif rycht be the bordiris of the lande ȝe gang tōward the coste, is thair Liddisdale, sa  
 named frome the flude Lidder, quhair is baith ane strenthie and ancient castell, called the Eremitage.  
 25 Thaireftir is Eskdale named frome the flude Eske that rinis through thay feildes and hes the name thairfra. This lykewyse rinis intill Tuede.

Liddisdale.

Eskdale.

Neist this lyes Eusdale sa named frome the riuier  
 46 Euos quhilke rinnis in the river of Anna<sup>n</sup> and thair  
 30 endis. Farther at the coste of the Irishe Sey, quhilke

Anandale.

\* L. adds — "olim ordoluciæ nomen erat,"—anciently called ordolucia.

† L. "Collegiata ecclesia, eaque perpulchra, decoratum"—adorned with a collegiate church, and that a very beautiful one.

‡ L. "nusquam apud nos illorum annui reditus ullo regni jure sint hactenus violata"—because hitherto their yearly revenues have not been violated by any law of the kingdom.

vthiris names <sup>47</sup> Vergiuim is Anandale, sa named frome the riuer of Anan forsaide, quhair lykwyse is a toune of the same name. Our cuntrey men vses valayes to cal <sup>48</sup>dales: sum agane quha names thame nocht dales, names thame portiounis, quhairfor al the south cuntreyes by 5 Merse and Laudiane haue this worde dale affixe to thair portione sa named frome the nerrest riuer or burne. Bot in the West and beyonde the Water of Forth northwarde, tha[y] name al thair cuntreyes athir with proper names, or frome the worde <sup>49</sup>strath (quhilke signifies a vally) 10 conioynet to the nerrest riuer. Ganging about the coste of Anandale, \* quhilke the hiland seyes flowis till, northward, will occur Nidisdale sa named frome the water of Nid. This cuntrey at the bordour is narrow, bot in the midcuntrey it is sumthing baith braider and wyder. 15

heir is a toune nathir base nor of simple digrie, to name Dunfrese, famous in fyne claith. The inhabitouris, as we said afor, because in hett weiris thay yok ofte with the Inglismen, thay ar ay in radines, and al ar hors men. 20

Nidisdale.

The toune of Dunfrese.

Neist this lyes † <sup>50</sup>Galloway, in deid a large prouince, and diuidet into twa partes, of quhilkes the ane quhilke, frome the water of Crie lyes toward Nidisdale, is named Galloway inferiour; bot the vther, superiour is called. Baith abundes in fertilitie of the ground, and nobill 25 pastorall. farther it is nobilitate in fyne wole and <sup>51</sup>quhyt, sa is it cheiflie in aumbling horse. It hes thir tounes Kircoubrie, Wigtoune, and the <sup>52</sup>quhyt Case, al the thrie gude seyportes, and verie necessar for the commodious receiuing of schipis. The quhyte Case 30 being a Bischopes sait, was lykwyse afor the hæresie began, decored with a famous and fair monasterie.

Galloway.

Candida casa.

\* L. adds—"seu ordovicie," or ordovicie, and substitutes "hibernicum," or Irish, for "hiland" seyes.

† L. "Galdia, nunc Gallovidia, quæ olim Brigantia dicta fuit"—Galdia, now Galloway, formerly called Brigantia.

Thair \*was S. Ninian the <sup>53</sup>oy, as we beleive, of S. S. Ninian.  
 Martine, Doctour maist famous of the paychtes, the  
 Scottis, and the Britanis, and the first institutor of this  
 Bischopes sait, was visited maist religiouslie with the  
 5 peple of the hail Ile, quhair mony sygnes be God war  
<sup>54</sup>schawne and wonndiris. Bot Wigtoune <sup>55</sup>waris the  
 vthir <sup>2</sup>baith in citizenis and riches. In Galloway ar  
 horsmen, Barounes, and vthiris noble men mony: bot  
 the grettest *parte* of the cuntrey is dedicate to the Kirk;  
 10 for it hes by the Bischopes sait, and a collegeiate kirke  
 called Glencluden, it hes, I say, mony monasteries in  
 quhilkes Glenluse, and the quhyte Case or S. Ninianis ar  
 principall. I passe now by the new monasterie, or of  
<sup>56</sup>sweit hartes †sa named because it had sa lang con-  
 15 tinued in a happie state of sa haly religious men, ‡sik as  
 Drundrennen, Salsiden, our Ladyes Inche, quhais kirkes  
 all and clostiris through the wisdome and autoritie of  
 certane illustir and nobill men standis yit <sup>57</sup>haill. This  
 cuntrey sindrie fresche water lochis <sup>58</sup>hes; that abundes in  
 20 mony kyndes of fische, cheifie in thrie, <sup>59</sup>Killine, Skait,  
 and Makrell, farther twa gret <sup>60</sup>bosums ar in the sey,  
 quhilkes we commonlie call lochis §of salte water;  
 ||quhilkes ar diuidet frome the inhabitaris of the mule of  
 Galoway be a gret mountane schuteng the selfe into the  
 25 Sey: The name of the ane of <sup>61</sup>thir lochis is named  
 Lochriane, of xvi. myle lang: the <sup>62</sup>vther, Loch, about  
 xx. myles lang: of bredth almaist bot baith alyke: They  
 baith abunde in herring, ostiris, and in vtheris fisches,

Glenclude,  
 Glenluse,  
 our Ladyes  
 Inche.

fresch water  
 lochis.

\* "was" omitted in L.

† L. "Suavicordium, ob probatissimos Cænobiarchas diu jam felix"—Sweetheart, long blessed in its worthy superiors.

‡ L. "sicuti et"—as also. It belongs to "I passe now by."

§ "of salte water," not in L., which reads "quos et nos lacus vulgo dicimus," which also we commonly call *loch*s.

|| L. "Promontorio ab incolis Galdia, Mulo, id est Angulo, appellato"—divided by a promontory, called by the inhabitants of Galloway, Mull, that is, corner.

but maist rich in fisch that brede amang stanes.

The best  
ambling  
horses.

<sup>63</sup> Quhen our hail cuntrey throuch, bringis vpe ambling horse, than cheiflie Galloway, that all vtheris thay excell, I say,—thay vthiris excell be mony dayes Jornay, thay ar sa swift in body, albeit thay be small. bot nathir thay 5 mekle gret horse quhilkes being harnest, beiris armed men of weir, ar haldne sa nobil with our cuntrey men, or of sa gret pryce, as horse of midway stature, sa that thay be swifte and of a prettie forme; quhilkes in the grettest battelis hes oft done ws na litle skaith. 10

Silurie,  
Karrik,  
Kyl,  
Cuning-  
hame.

<sup>64</sup> Abone Galloway is Silurie sum tyme a weirlie peple as evin zit it is, quhome Tacitus writes was ay <sup>65</sup> cumirsum and rebellious to the Romanis selfes. Of it ar rekned thrie partes, Karrik, Kyle and Kuninghame. In thir thrie evin as in <sup>66</sup> vuir Clydisdale and in nethir Clidisdale 15 that lyes nerrest thame ar gret <sup>67</sup> ofspring and that of nobilitie: Thair ar Knichtes, Barrounis and mony vthiris Nobilis, quhome we cal milordis. It is esteimet, that Carrik is named from a certane toune copious in citizenis and verie numerable called in Latine Carictonia: thair 20 mony fair castellis throuch nature and arte fenced and prepared, mony thair clachans, bot mony mae \* villages, as ouer all it is with ws. The ground almaist is alyke plentifulle in all thir places: the pastorall is <sup>68</sup> plesand, as afor I spak, of quhilke we haue cheis nane fyner, and 25 buttir in gret quantitie; Bie <sup>69</sup> skepis lykwyse nocht few. thair is beir and aits meikle bettir and meikle mair copious, than with vthires natiouns; quheit lesse: It walde nochtwithstanding grow in mony places abundantlie, gif the housbandmen could persuade it to be to 30 thair proffite. The sey coste round about is full of fishe, and may be fished, as are all burnes, lochis & fludes. Woodis are thin: bot in vuirclydisdale and nethirclydisdale, the woodis thiker; monasteries fewar. Carik nocht- theless hes ane monasterie called <sup>70</sup> Croce Regal. Kyle, 35

\* L. "villæ"—country houses; seats.

- bot rather Coile sa named from Coile king of the Britanis  
thair slane; hes the toune of Air, quhilke is called S.  
Johne's toune, illustir and fair anuich baith in riches and  
biging, and a plesand situatione, with a prettie sey porte  
5 quhair strange natiouns oft arryues and thair landes, the  
porte is sa commodious. The watir of Dune quhilke is  
a cleir and ane riche riuer rinis throuch this cuntrey;  
rinning in into the Sey, it endes nocht far frome the toune.  
It hes ane monaster called Fale. The mon-  
aster of  
Croce Regal.  
The toune  
of air.
- 10 In Cuninghame is the toune of Irvine, quhilke in  
peple, in riches, and commodiousnes of the Sey porte is  
nocht mekle inferiour to Air, twa myle or thairabout  
frome the toune is a monasterie magnifik aneuch, to  
name Kilwinine. The Mon-  
aster of  
Fale.  
The toune  
of Irvine.
- 15 A litle frome this lyes Clydisdale, or as sum cal it  
Cludisdale, quhilke thay cal the baronie of Renfrou  
quhair is a toune of the same name. To this toune is  
pruilege of <sup>71</sup>salmonte takeng granted be thair foirbearis  
betuene the twa brayes of Clyde. The takeris gyue sik  
20 labour to fisheng that thair oft may be sene hail lx. of  
fisher botes occupiet in fisheng all baith the spring and  
summer tyme. bot for al that the mater uses sa to suc-  
ceid with thame, that sum of thame hes sik luk in fishing,  
that thay take nocht sa mony salmon, as we sal say or it  
25 be lang, vses to be takne be sum in riuers in the north  
partes. Frome this the space of twa myles is distant  
Paslay quhilke is situat amang cnowis, grene woodis,  
schawis, and forrest fair on the Riuer of \* Carron:  
quhair is an ornate brig of astlare warke and weil de-  
30 cored, be quhilke surlie is past ouer till a magnifik and a  
riche monaster thair of the same name erected at the  
toune syde, quhilke with a verie magnifike wal, al hail  
w<sup>t</sup> four square stane was walled round about aboue a  
myle of gate, stiking and standeng out verie fair Images  
35 and verie mony of thame. The pulchritude of quhilke

\* L. "Cart."

The mon-  
aster of  
Paslay.

The mon-  
asteries in  
Scotland  
maist ornat.

Glasgwe and  
Archbis-  
chopis said.  
ane acad-  
emie.

ne gret  
market.

Temple, bewtie of the <sup>72</sup>biging, and ecclesiastical veste-  
ments, and decore of the \* <sup>73</sup>gardes, may esilie contend  
with mony kirkes, quhilkes this day ar halden maist  
ornat in vthir cuntreyes: quhilke may trulie be spokne  
of vthir monasteries with ws, butt only exceptione, that 5  
we neid no<sup>t</sup> this to repeat agane: War nocht beutiful  
and excellent monasteries, Aberbroth, Sanctandris,  
Dumfermilne, the haly rud house in Edinburghe, and  
Melrose. Surlie Johne the last archiebischope of Sanct-  
andris with ws, with gret expenses erected the tour of 10  
the kirke of Paslay, that nane with ws bigit the lyke,  
quhilke † afor had nocht fallin, It was sa sure foundet  
nathir was ȝit *perfyt*ed.

Twa myles abone the toune of Renfrou is a gret and  
ane large village vpon the watir of clyde named Goeuan; 15  
because it brewis gude ale *commended* through the hail  
land. frome this beyond the watir of Clyd distant vthiris  
twa myles is a noble toune to wit of Glasgwe quhair  
is ane archibishopes said. Surlie Glasgw is the maist re-  
noured market in all the west, honorable and celebrate: 20  
Afor the hæresie began thair was ane Academie nocht  
obscure nathir <sup>74</sup>infrequent or of ane smal numbir, in  
respecte baith of Philosophie and Grammer and politick  
studie. ‡ It is sa frequent, and of sik renoume; that it  
sendes to the Easte cuntreyes verie fatt kye, herring 25  
lykwyse and salmonte, oxne-hydes, wole and skinis,  
Buttir lykwyse that nane bettir, and cheise. Bot,  
contrare, to the West (quhair is a peple verie numer-  
able in respecte of the *commoditie* of the sey cost),

\* L. "hortorum"—gardens.

† L. "quæ antea parum firmo nixa fundamento, vix dum abso-  
luta mole sua conciderat"—which, before, not having a suffi-  
ciently firm foundation, when scarcely finished, had fallen by its  
own weight.

‡ "It" refers to the word "market." The Latin text is quite  
clear; but the translator has disturbed the order of the sentence, as  
he often does.

by vthir merchandise, all kynd of come to thame sendes.

Bot till Argyle, in the \* hilande Iles, and lykwyse to the outmost Iles in Irland it sendes baith vine and ale  
 5 and sik † kynde of drink as thir natiouns haue plesure off, to wit, maid of ale, of honie, anat seide, and sum vthires spices (this drink the commone peple commonlie callis Brogat). In this cuntrie thay lykwyse sell aqua vitæ, quhilke heir in place of wine thay commonlie vse.  
 10 It is a verie fair situatioun and plesand, abundant in 75 gairdine herbis aple tries, and orchardis. Farther it hes a verie commodious seyporte, quhairin litle schipis ten myles frome the sey restis besyde the brig, quhilke brig haveng 8 bowis is ane gret delectatione to the lukeris  
 15 vpon it. The landes rounde about the space of 4 or 5 myles pertienes to the Archibischope: of quhilkes the ‡ rentes hes nocht bene takne frome the heires thir thousand 3eiris and mair. Mairouer that in the same hæritage, Ilke hes ryc/teouslie from age to age succeidet  
 20 till vther, that worthilie thay may be called perpetual heires.

Vuir Clydisdale or Cludisdale (in quhais 76 bordour Cludisdale. is Glasgwe foundet) as lykwyse nathir Cludisdale, amang fair forrests and schawis 77 schene; with thiker woodes  
 25 sum are decored: heir I say is ane gold mynde in Craufurde mure, fund out in the tyme of King James the fourthe. Bot we mycht esilier cal it a § golde strand:

\* L. "in Hebrides" — to the Hebrides and furthest parts of Ireland.

† L. "Mulsum quoddam"—a kind of mead.

‡ L. "Horum reditus ad mille et amplius annos adaucti a colonis non sunt"—the revenues of these have not been put up to sale by the holders for a thousand years and more.

§ L. "Aurifluvium"—a gold *stream*, rather than a gold *mine*. "Siquidem non tam arte et labore illic aurum effoditur aut confiat, quam sua sponte per agros fluit"—since the gold is not dug out or smelted, with skill and labour, but is merely found flowing through the fields.

The gold  
myed in  
Craufurde  
mure.

Be quhat  
arte thay  
gather the  
golde.

The tounes  
Lanrik and  
Ham-  
miltoun.

Dowglas-  
dale, Wal-  
copdale,  
Drisdale.

gif the golde rather ran~~n~~ nocht through the feildes, nor  
wrocht through arte war, or through trauell, arte, and  
labour war deluet out of the ground: for, I say, it rinis  
frome sandie furdes of burnes, or Riueris, that flowis  
from the topis of the knowis in Craufurdmure. Thair 5  
the <sup>78</sup>pure gather the sand, quhilke quhen thay haue  
sifted thay sell to him quha is maistir of warke, be  
waicht. Bot because thay daylie find *nocht* mair gold  
thair than thay do, the cause quhy is this, as said is, that  
the nerrest nychbour feildes ministeris nocht and gyues 10  
the due and lawful mater vnto the fyre that the gold may  
be wrochte. Bot that quhilke \*gold is called without  
ony labour thair is found. Cludisdale hes thir tounes,  
† Lanrik (sa named as thay will frome Arca Lanarum, as  
it war, ane woll arke). It lykewyse hes Hammiltoun, 15  
finallie ‡ Rugland: Nobill castelis it has, Bothval, Draf-  
fen, and Hammiltoun. Sindrie vtheris notable houses  
mairouer thair may be seine.

ffrome Tintok top flowis thrie fludes (of quhilkes afor  
we maid mentione) Tuede, Annan, and Clyd, quhome 20  
Tacitus calles in Latine Glota: thir thrie quhill in  
Diuerse places with a gret force thay entir in the sey,  
all that south parte of the Realme, thay make thrie  
nuiked.

ffarther ar vthiris Landes sum, quhilkes frome the 25  
Riueris that rinis through thame ar in a maner surnamed  
with dales, as Douglasdale, Walcopdale, & Drisdale,  
quhilkes for schortnes now I latt pas.

Tuedale nochtw~~it~~standing because of the gude Wol  
in qu~~h~~ilke it abundes by all vthiris sulde *nocht* be slipit 30  
ouer w~~it~~h silence. In this cuntrie ar fund, evin as with  
thair nychtbouris, that sum of thame are knawen to haue  
four or fyue hundir, vthiris agane aucht or nyne hundir,

\* "Azurum"—probably *azurite*, an ore of copper of a blue  
colour.

† L. "Lanaric."

‡ L. "Ruglen."



and sum tyme thay ar knawen to haue a thousand scheip :  
 The scheip indeed ar litle, and hornes thay beir lyke  
 rames ; bot the <sup>79</sup> jewis twa, thrie or four, and the Ramis  
 at sum tymes sax : Thay beir verie schorte tailis, <sup>80</sup> als  
 5 schorte as the tail of ane hyne. In tendirnes of thair  
 fleshe thay ar lyke the cattel that ar fed in the rest of the  
 south cuntreyes of the Realme, bot farr excelis thame  
 that feid in the pastoure of the nerrest cuntreyes. The  
 cause is thocht to be this, that the knowis of thir cuntries  
 10 abundes in a certane schort and bare grase, quhairin  
 scheip properlie delytes. It hes a noble toun, to name,  
 Peblse, for that portione of the haly croce thair keipit  
 religiouslie, anes lang syne verie celebrate throuch  
 frequent and oft peregrinatione. Nocht far frome this  
 15 a toun named Ekilis, and thair lykwyse ane ample  
 and plesand pastoral called the forest in quhilke baith  
 the gret and smal beistes of the Prince vses to feid :  
 Quhair lykwyse is the goldmynd of Megetlande : quhairin <sup>Megetland.</sup>  
 ar meruellous gret hartes, and innumerable thair ar  
 20 found. Bot because of the hartis we haue made men-  
 tion, this we may eik to. Ouer all with ws in the highest  
 mountanis Gret hartis are sa frequent, that commounlie  
 in a solemne hunting, the Prince cheiflie present him selfe,  
 now fyue hundir, now viii. hundir, sum tyme 1000 at  
 25 ane tyme ar slayne : for than throuch the cry of men and  
 the barking of litle dogs round about, the space, sum tyme  
 of x., sum tymes of xx. myles and mair (*They are driven,*  
*L.*), within the narrow boundes of a certane valley, quhair  
 the Lordes and noble men hes \* appoynted to remane and  
 30 (*in*)stitute thair abydeng. Out of that place the hundes  
 being hunted, arrowis schott, jaiuelinis castne, and hount-  
 ing cloudis : and with al kynde of armour thay sett vpon  
 the hartis, not without gret danger baith of men and dogs :  
 For the hartes of nature ar giuen to this, that gif thair  
 35 leidar fal amang the midis of his ennimies, or incur ony

The tounes  
Peblisse and  
Ekilis.

Megetland.

Hartis, thair  
multitude  
nature and  
hunting.

\* L. "Suas sedes statuunt"—take up their positions

The diuersitie of dogs and thair nature.

present danger; thay al in ane troupe without feir followe, excepte thay die be the gate: Bot this is worthie of Rememberance, quhilke our selves sawe, quhen we war present, of thir summe ar quhais fatt is funde ten inches thick, of quhilke sorte principallie ar in Argyle. Mair- 5 ouer because we heir haue maid mentione of the hunting, sumthing in lyk maner we will say of the dogs. Of the hunting dogs are sindrie kyndes, and sindrie natures, of quhilkes the first kynde is gretter than ane tuelfmoneth alde calfe; and this sorte commonlie huntis the gretter 10 beistes, as 3e sall sie, athir the harte or the wolfe. The secund kynde of hunting dog is sumthing lesse than is this, bot mair couragious than he and nobilar of kynde, a beist of a meruellous audacitie and suiftnes, that nocht onlie oft tymes vses to invade wylde beistes, 15 bot evin the sam men willinglie be the instinctiōne of nature he vses to invade quhome he perceiuet to do ony skaith to his maistiris & Leidaris: Ennimies or traytouris vses mair to feir frome this kynde of dog oftymes, than frome the baldest man of weir. Another 20 kynde of hunting dog is to <sup>81</sup>sent, of quhilkes sum ar mekle mair than vthir sum, bot of nature ar lyke thir hairie dogs that ar sent to ws out of Almannie bot in body mekle les. Thir nocht onlie invades wylde beistes, bot lykwyse foules and sik kynde of beistes 25 as leiuē alsweil be water as be land, in lyke maner and fisches lurking among the stanes thay seik out with thair sent. Is 3it another kynde of senting dogs far different frome the first, I speik nocht heir of this commone sorte that huntis the <sup>82</sup>Cuning and the Hair: This kynde is 30 verie rid, with black spotis amang, or contrare. In this kynde is sick wittines and crueltie, that the hie way butt ony errour thay follow theiues, and quhen thay finde thame, quhither in houses or feildes, thay sett vpon thame, and with sik crueltie of nature, that thame onlie 35 thay ryue with thair teith, 3ie perchance albeit sitting

amang mony: ffor frome the first sent *quhilke* the dog perceiues, eftir the cry of his Leidar, follow, rinn, or gang vthir men sa fast as thay will, it moues him nathing, he is nocht drawin back, bot still followis the fute of the  
 5 flier. only in passing a Riuer al is lost; because thair the sent perisses, to wit in the watir: \*quhilke quhen the theefes vndirstandes, be mony turnes and bout-gangings thay dryue the pray, now on this syd now on that syd of the riuer: and bezonde the water, thay  
 10 <sup>83</sup>finjie a dwble passage, that in treading of the fute thay may be deceiued: The dog nochttheles, in the mein tyme, barkeng continualie, seases no<sup>t</sup> afor he find the trad of the fiaris. Bot gif ony in tyme of peace, quhill a per-sewar is following ony thing he wantis, hindir this dog,  
 15 3e frome his inmost, or maist secreit chamber he hes, he is accused, and giltie esteimet of this thift: Nathir only of nature hes this dog this <sup>84</sup>Ingine, bot rathir of man, quha with gret labour brings him to this vse: quhairthrouch cumis to passe that quha amang thame do excell ar deir  
 20 boght and gyue a gret price.

The hunting  
hundes in  
the bordou-  
ris of Ing-  
land and  
Scotland.

This kynd nochtwithstandeng is thocht to differ nathing frome that kynde, quhilke huntis the hairis and vthiris wylde beistes. Is 3it another kynde of slwthhundes,  
<sup>85</sup>laich of stature bot braid of body, because that invad-  
 25 eng the cunings vnder the earth, throuch violence out of thair Lairis and Dennis he dryues the foxis, the <sup>86</sup>mar-trix, the <sup>87</sup>brok and the wilkatt: This kynde gif at ony tyme he fynd the passage narrow, that he can nocht entir vndir the eard, he with his feit makes it large and  
 30 apnes it vpe, and that with sik trauail, that oft tymes he

\* L. "Quod cum sciunt prædones et abigæi, per multos gyros et mæandros, modo hanc, modo illam ripam prementes, prædam abigunt, et ultra ripas utrinque exitum simulant, eodem rursus redeunt"—since thieves and cattle-lifters know this, they drive their booty through many turns and zigzags, now on one bank, now on the other, and make a feint of leaving the water on both sides, returning again to the same point,

is lost through his Diligence. Of the varietie of <sup>88</sup> Messen dogs, w<sup>t</sup> qu<sup>i</sup>lkes gentle women vses to recreate thame selves, althoch be mony and infinite, I will nocht heir make mentione.

Laudiane. Ane prouince named <sup>89</sup> Laudiane on the South syd of 5  
Forth remaines yitt to speik off, and that indeid through  
the plentifulnes of the ground, decking and apparrelling  
of thair houses, and fairnes of thair biging, may weil be  
Pictland. called cheif: sumtyme Pentland it was called, that is to  
say the land of the Peychts, evin as this day thae moun- 10  
tanis declairis sa named: Laudiane hes mony riuers that  
beir sail, nocht far from the sey, no<sup>t</sup>withstandeng abund-  
ing in fische, nathir thair proffite of smale estimatione,  
through the benifite of the haiuining places thay haue.  
Bot the principal amang the tounes is halden (surlie) 15  
Edinburgh. Edinburgh: be reasone of the multitude of citizenis,  
abundance of marchandise, of the proper, principal, and  
special place quhair his soueranie vses to make residens,  
of his Palice, and supreme Counsel, \*lykwyse be rasone  
of the monumentis of alde wryteris, nocht in deid named 20  
aftir thair name, bot w<sup>t</sup> the name of <sup>90</sup> madne castel is  
Edinburgh named reyuen round about in the craig, sum  
tyme quhilke was nocht litle celebrate and solemne,  
round about I say except foranent the Toune is this 25  
castel ryven: The touris of Nobill men sax myles in  
circuite about this castel ar erected maist strenthie eftir  
the maner of the cunstrey les and mair abone ane hunder  
in number, quhilkes are decored with verie fair Lugengs.  
A myle distante from Edinburghe is a fair haivin and now  
Leith a 30  
toun and  
ane hauin-  
ing place.

\* L. "Ita veterum scriptorum monumentis, non ipso quidem nomine, sed castri puellarum, prærupta undique in rupe, nisi qua urbem respicit, illi imminetis, olim celebratissima"—also formerly very famous in ancient writers, not indeed under the same name, but under that of the maiden castle which hangs over it, on a rock precipitous on every side except that which looks towards the town.

our unhappie age, nocht anes hes it felte the curst and  
cruell furie of the weiris.

- Is mairatouer Hadingtoun quhilke no<sup>t</sup> lang afore  
fortified be the Inglismen, bot aftirward be ws; was  
5 lang seiged be mony companies of frenchmen and  
Germenis, no<sup>t</sup> without a gret losse and miserie, and  
a gret slauchtir: of quhilke mater mair at large we  
will speik in the awne place. Is mair ouer Dunbar,  
quhilke evin vntil our dayes hes bene verie famous a  
10 toun, with a castel maist strenthie: and than \* Lin-  
lythgwe, decored with the kings palice a beutifull  
temple and a pleasand Loch <sup>91</sup>swomeng full of fyne  
perchis, and vthiris notable fische. I passe ouer Mus-  
silburghe, Dalkeith, the Queins porte or Ferrie, and  
15 mony landwarde tounes ornat aneuch and elegant:  
Mony collegiat kirkes ar in it: Of the Richer monasters  
ar four, of men<sup>n</sup> twa, Neubotle, the ane, and that qu<sup>h</sup>ilke  
we said was vndir the title of the haly croce the vther;  
and this we said was in Edinburghe: of Women<sup>n</sup> lykwyse  
20 twa, Hadingtoun and Northberuick. I' speik now  
nocht of that pure and cleine clostir perteing to the  
sisteris of the † Scheines besyd Edinburghe: bot this,  
that quhen of all suspicione, it was maist cleine, nocht-  
withstandeng was the first in the hail Realme eftir the  
25 Chartirhous that be the aduersar was wraked and brocht  
to nocht. Tua myles abone Edinburghe is a fontane,  
to wit a perpetuall spring of watir: quhair gret drapis  
of oyle perpetuallie sa spring vpe, atht nathir gif 3e  
take mony sal thay appeir the fewar, nather gif 3e  
30 take nocht ane, sal thay seim the mae. Is said that  
quhen it first sprang to have beine spilte out of S.  
Catharines oyle, quhen thair the <sup>92</sup>pig quhairin it was,  
negligentlie was brokne, quhen frome the Mounte Sinay

Hadding-  
toun.

Lynlythgwe.

Mussilb: and  
Dalkeith  
ar monas-  
teries in  
Laudiane.

The clostir  
in honour  
of S. Catha-  
rine of Sene.

A fontane  
that spring-  
eth oyle.

\* L. "Linlythquonia."

† L. "Senensium sororum"—Sisters of St Catharine of Siena (?).

it was brocht to S. Margaret: Bot it is gude (as we vndirstand) to kure and to remeid diuers dolouris of the skin.

Gemis in  
Scotland.

In Laudien Land farther, and lykwyse in vthir prouinces with ws ar funde Gemis, thir, to wit: the  
\*Turques, the †adamant, the Rubie, and the Margarite  
in gret number, bot the Turques, and the Rubie ar  
verie rare and few to be funde, bot the adamant ar in  
‡gretter number, than thay ar deir: bot the Margarite  
is baith §welthie and of a noble price. Thay indeid  
schawe a schyneng brichtnes, notwithstanding mair ob-  
scuir than thay quhilkes ar brocht in frome the  
Eist. In freshe water ||buckies nocht pleisand to the  
mouth, na lesse than in salt water buckies growis the  
Margarite.

Margarites.

15

The Water of fforth is ane arme of the Sea, and a place  
quhairwnto the sey flowis and ebbis, it rinis by Lawdien,  
and diuides the North frome Laudien, in quhilke is  
a gret and infinit multitude of Diuerse kyndes of fishe,  
quhair lykwyse ¶excepte thir fishe, may be seine ane  
foul, at vthir tymes thoch maist rair, ȝit in this ane  
place maist frequent, for quhen in the Sey selfe ar mony  
¶Iles and Inches nocht few, as the Mai, the \*\*Basse, the  
ile of S. Colme, quhair is a monaster of the same name,  
nocht obskure, ††Inchkeith and vthiris: this foul of whome  
we speike, only bigis in the Basse, nathir in ony place  
with ws is funde excepte in Elissa or Elȝa a craig in the  
‡sey foranent Galloway. farther sche is a Sey guse, as  
we use to speik, or that foul, rather, quhilke Plinius calles

Water of  
fforth.  
Iles, Mai,  
Basse, S.  
Colme.

25

\* L. "Cyanenus"—a species of lapis-lazuli (?).

† L. "Anachites"—a name of the diamond.

‡ L. "Major est copia quam pretium"—the supply of diamonds is greater than the price.

§ Abundant.

|| L. "Concha,"—the pearl-oyster.

¶ L. "Præter," besides.

\*\* L. adds, "Insula equorum"—the island of horses.

†† L. "Gervea,"

‡‡ L. "In mari Vergivo."

ane \*Picarine, commonlie now ane solande guse. In Solande geis.  
the Basse thay abund maist, in Elissa nocht sa mekle.  
This guse 3eirlie in the spring tyme returnes to ws:  
quhairfra can na man tell: bot †southwardlie. at her first  
5 flicht, quhen sche makes first residence sche flies twa  
dayes still and continuallie round about the craig: all  
this tyme settis na man his heid out of the hous: Than  
bringis sche in a short space sa mony stickis, as  
will serue baith to her biging, and to be fyre to that  
10 hail familie perchance the number of xl. persounes (In  
that craig is sa stark ane castell that nane strenthier)  
the space of ane 3eir, 3e and langer. In the beginning  
<sup>94</sup>fliedlie and with gret feir thay to cum are seine, bot how  
sone thay begin to bigg thair nestis, the grettest gun that  
15 is schott will nocht scar thame, nor chais thame away;  
thay lay thair egs: Thay feid thair <sup>95</sup>birdis diligentlie,  
with the maist diligate fishe that thay find, quhilkes with  
a gret force thay bring frome the sey ground, when thay  
<sup>96</sup>dowk violentlie. for thay delyte in this labour, and in sa  
20 gret labour, and thay ar sa <sup>97</sup>snell and swift of flicht that  
be the seymen and marinelis sumtymes, thay ar fund  
twa myles and oft tymes mair frome the craig seiking  
thair pray. Mairatouer, thay are sa greidie that gif thay  
sie ony fishe mair diligate neir the craig, the pray quhilke  
25 perauentur, thay brocht far aff, with speid thay <sup>98</sup>wap  
out of thair mouth, and violentlie wil now that pray  
invade, and quhen thay haue takne it will bring it to  
thair birdes: Gif thay sie, as oft chances, men take this  
fishe fra thair birdes, thay tyre nocht, with speid to flie  
30 to the fowlling agane; and agane and agane, how oft thay  
ar spoyled, ay quhill the sone gang to; that thay can  
nocht langre sie. finalie of thir cumis 3eirlie to the capi-  
tane of the castell na smal, bot ane verie large rent; for

\* L. "Aquila quam Plinius Picarinam," &c.—that eagle which Pliny calls *picarina*, and the common people a solan goose.

† L. "A meridie tamen"—from the south, however.

nocht only baith to him selfe and to vtheris obtaines he  
sticks, fische, 3e, and the fowlis selves, quhilkes because  
they haue a diligate taste, in gret number ar sent to the  
nerrest tounes to be salde, bot lykwyse of thair fethiris,  
and fatt quhilkes gyue a gret price, he gathiris mekle 5  
money: of thame this is the commone opinione, that by  
vtheris vses they serue to, thay ar a present remeid  
against the gutt, and vthiris dolouris of the bodie.  
farther sa gret a number is thair of thame that gif in a  
schip, tymlie in the morning 3e passe by the craig, quhill 10  
thay zit ar thair, the hail craig bowing doune, quhilke  
indeid, naturallie is black, 3e wil think aluttirlic quhyte.  
In compase it conteines fyve stages, and ane in hichte.\*  
To this fowle the sey is sa natural that gif through a  
tempest, or any vthir chance sche lycht on the ground, 15  
quhair the sey sche sies nocht, as sche war destitute of  
benifite of her wings, sche can no<sup>t</sup> rais her selfe. Thair  
amang mony vthiris fowlis, is zit ane certane kynd of  
fowle, in our mother tounge named the †Skout that bigs  
with ws, in quantitie lytle mair than the Duke bot weil 20  
lang in body, sche layis her egs gretter than guse-egs.  
In gret diligate is sche haldne: for the maistir of the  
ground vses nocht to ‡by thame or obtaine thame be  
price, bot to send thame in giftes and rewardes unto  
noble men his nychtbouris and frindes. being sodin, 25  
sche is maist tendir, in the breist nocht vnlyke to the

The skout  
layis gret  
egs.

\* Translator's note.—“fyue stages v quarteris of ane myle. heir take ilk stage for ane quarter, and viii stages the myle.” This is somewhat contradictory. L. has, “Continet suo ambitu quinque stadia, altitudine autem unum”—It has five *stadia* in circumference and one in height. A stadium is generally considered to be something less than the eighth part of an English mile; namely, 606 ft. 9 in. The height of the Bass is variously given by modern authorities at 350, 400, and 420 feet; and its circumference as “about a mile.”

† L. The Guillemot.

‡ L. “pretio addicere”—to set a price upon them.



Wylde bare,\* quhilkes keip lang vncorrupte. Sche is said to be fund in ane only Ile, in the sey cost besyde Cornwale foranent the Realme of France, † bot with ws this fowle may be seine with <sup>99</sup>neb and feit of purpur  
 5 hew, nocht only in ane place, that only is thocht to be fund in Cornwale of sum. The Basse mairouer is sik a strenth that nathir be force or fraud is it thocht winnable. for the craig is a myl within the Sey, and that maist deip round about, ‡ sa distant frome the land that quha cumis  
 10 in w<sup>t</sup> gret difficultie mon cum: Thairfor with lang <sup>100</sup>towis and Lathiris lattin doune thay ar towit vpe, quha cumis in: and thair can no<sup>t</sup> be admitted bot be this Inge and helpe of thame that ar within: and that necessitie constrayne thame nocht quha ar within,  
 15 <sup>101</sup>excepte fleshe, fishe and eldinge, quhilke we said was obtained throuch the benifite of thir fowlis, this Ile hes a pasture, or as we say, a Lesoue, that may feid sum wethiris: <sup>102</sup>mosse mairouer quhilke <sup>103</sup>peit and turfe may minister to the fyre: and by all that, a meruellous  
 20 thing, in the heid of this craig is ane calde and perpetual spring, of fyne, freshe and fair water.

That now we may returne, quhair we cam fra: In Laudien toward the west vpon the water of Forth is Striuling Schire nerrest. This schire in respect of  
 25 birthfulnes of the ground and § repair of nobilitie

\* L. "apri"—wild boar.

† L. "quemadmodum et apud nos videre licet non uno loco corniculam illam, rostro, pedibusque purpureis, quæ in solo cornubia (unde et nomen ei indimus) inveniri a nonnullis putatur"—just as may be seen in more than one place among us that *little crow* with purple beak and feet which is considered by some persons to live only in Cornwall, whence we give it its name. This must be the *chough*, otherwise called the Cornish crow.

‡ L. "adeo undique præruptus ut magna difficultate a quopiam conscendi queat,"—so steep on all sides that it can be scaled only with great difficulty.

§ L. "frequentia nobilium"—concourse of nobility.

3erde stane  
or trie wod,  
that is Peit  
or Kole.

according to thair \* boundis is nathing behind Laudien  
selfe. Forth thair, by abundance of salm~~onte~~ fishe  
that it hes, abundes in sum vthiris kyndes of fishe in  
† <sup>104</sup>smacke and plesand taste: vpon thir water bankes  
appeiris evin as vpon the bankes of Thai, peise and 5  
beines to be ranker than in ony vther place: Eldine to  
the fyre, quhither 3e <sup>105</sup>wisse it war of Moss, Trie, or  
Stane, is abundant and sufficient aneuch. The same  
schire hes a toune of the same name, to wit, Striuling  
fortified alsweil naturallie as be arte, to ‡quhilke, a 10  
rouch rock or craig round about, lyes neir, nocht far  
vthirwyse than the craigs of Madin Castell neir Edin-  
burghe, gif a dangerous hill towarde the North, ioyned  
thairwith and sticking thairto, war not cummirsum and  
contrare to it: a refuge nochtwithstandeng it is not vn- 15  
sure. Thair hes the king a palice verie honorable, maist  
magnificent, <sup>106</sup>sum tyme named the mountane of  
§ Sturte, thaireftir Snawdoun hill: thairfra it is a fair and  
plesand sychte to the feildes, to the Riuer, to the Parke,  
and to the nerrest mountanis. Heir ar twa monasteris, 20  
ane of men, bigit of alde and magnifike aneuch, induet  
this day with noble rent, and a riche benifice, called the  
|| feild of Keneth, situat on the bankes of the Water of  
Forth, within a myle to the toune: The vther monaster,  
of women xii. myles from the toune to name ¶ Manwal. 25

Monteith.

Neist this westwarde lyes monteith, nobilitat and

\* In proportion to its size—"pro suis terminis,"—L.

† L. "sapore gustuque suavissimo"—of a very sweet *relish* and taste.

‡ L. "cui impendet (non longe secus ac Puellarum castrum Edinburgo) prærupta undique rupes, nisi infesto colle adversus aquilonem coherente premeretur"—over it hangs (much as Maiden Castle hangs over Edinburgh) a rock precipitous on all sides, except that it is pressed by a dangerous hill adjoining on the north.

§ L. "Mons dolorosus"—the hill of sorrow. "Sturte" has the same meaning.

|| L. "Campus Keneth"—Cambuskenneth.

¶ L. "Man vallum"—Manwall.

- mekle commendet through the name of sik cheise as  
 nane fyner, quhairin by vthir singular things that it hes,  
 ane famous suerlie and kinglie Castell, lykwyse ane  
 certane monaster, of midway rentis it conteines. From  
 5 thir cuntreyes that wyde and ample forrest, called the  
 \*Tor Wod, hes the beginning; quhais boundis war sa The Tor  
Wod.  
 large, that frome the Callendar and Caldir wod evin to  
 Lochquhaber war extendet, in †quhilke onlie, eftir the  
 commoun speiking, war the quhyte kye fund, of quhilkes  
 10 now restes verie few, or nane: quhair in lyke maner war  
 sa mony wylde bares, that, as the alde wryters make  
 mentione, than being full, is now nocht ane: (evin as  
 our nychbour Inglande has nocht ane wolfe, with Wolfe.  
 quhilkes afore thay war mekle molested and invadet)  
 15 bot we now nocht few, 3e contrare, verie monie and maist  
 cruel, cheiflie in our North cuntrey, quhair nocht only  
 invade thay scheip, oxne, 3e and horse, bot evin men,  
 specialie women with barne, outragiouslye and fercelie  
 thay ourthrowes.  
 20 In this Wod war nocht onlie kye bot oxne and Bules  
 snawquhyte with a mane thick and <sup>107</sup>syde, quhilke thay  
 beir lyke the mane of a lyone. thay mairouer war sa  
 cruel and wylde that frome markynde thay abhored in  
 sik a sorte that quhateuir thing the handis of men had  
 25 twechet, or the air of thair mouthis had blawne vpon or  
<sup>108</sup>endet as we speik, frome al sik thay abstained mony  
 dayes thaireftir. Farther, this oxx or Bull was sa baulde,  
 that nocht only in his yre or quhen he was prouoked  
 walde he ouircum horsmen, bot euin feiret he nathing  
 30 nathir tyred he, commonnlie al men to invade baith with  
 hornes and feit, 3e the dogis, quhilkes with vs ar maist

Ky Oussin  
and wylde  
bullis.

\* L. "Caledonia silva."

† L. "Jam vero Caledonia ursos, quibus aliquando fuisse refertis-  
 simam antiqui scriptores prodiderunt, nullos omnino non habet"—  
 Caledonia has now no bears, with which old writers tell us it was  
 formerly infested. L. makes no mention of the white cattle here.

In thrie  
places now  
ar thay left.

violent, he regardet nocht bot walde <sup>109</sup> clate him with  
his cluifes or <sup>110</sup> kaithe him on his hornes. His flesche  
was all girssillie bot of a trim taist. He was <sup>111</sup> afortymes  
a frequent beist in this Torr Wod, bot now consumed  
through the gluttunie of men only in thrie places is left, 5  
in the Park of Striuling, the Wod of Cummirnalde and  
of Kinkairne.

The Lou-  
mond loch.

In thir cuntreyes Eistward, and vpon the water of  
Clyde southward is the Lennox boundet, quhairin is a  
freshe watir Loch, lang myles xxiiii. : bot in bredthe viii. 10  
oft fleitande with gret surges and waues lyke the wais of  
the sey, oft I say, quhen nocht sa mekle as ane are of  
wind wil be harde, called the Loumond, plentifull of  
Salmond fishe maist plesand, and of diuerse and sindrie  
vthirs fishes nocht few. frome this Loch rinis into the 15  
water of Clyde the water of Leuin, quhair clyd entiris in  
the sey. Quhair thir twa Riueris meitis hings ouir a  
gret craig and standes far out, in quhilke is foundet the  
castell quhilke we cal Dumbriton: Clyd rinis by the  
craig on the ane sid, or as we say on this syd, Leuin 20  
rinis by on that syd, as we vse to speik, for \* it is forkit  
in the midis (or diuidet) haveng a loch of freshe water  
standing on euerie syd, bot nocht throughlie diuidet,  
situat in a gret, surely, and a plane field, haueng na in-  
clyneng or bowing: bot lyke a lang peir sett in a round 25  
aple, and put in the nuik of a round table, it has a refuge  
maist sure: Be force is it neuir winn, be falshed no<sup>t</sup>with-  
standeng, and treasone of ennimies nocht <sup>112</sup> seindle  
hes it bene takne. In the <sup>113</sup> scoug of the craig and  
castell is a verie quyet hauining place: Bot abone or 30  
vppirmer, vpon Leuin, is the toune, quhilke frome the

Dumbartane  
Castel and  
toun.

\* L. "est enim bisulca, in medio stagnum aquæ dulcis habens, undique sed non æqualiter prærupta, in magna planitie," &c.—it (the rock) is cleft in two, having a pool of fresh water in the middle, is steep on all sides, though not equally so, placed in a broad plain, &c.

castel is nocht distant a myle of gait, zit frome the castel has the name. Heir lykwyse is ane hauin of gret securitie.

- Wpon the coste of the Lenox lyes Argyle, led about  
 5 with mony turnings and windings, as it war diuidet in peices be 7 bosumis of the Sey, quhilkes lochis thay call: of quhilkes the maist famous, ample, and best among thame is Loch fyne: for in lenth it is about xxv. myles, in bredth althrough at the leist 4: In the gudnes,  
 10 and multitude of herring it hes a gay commend, decored round about with nobil touris, as with Argyle selfe, and vthiris potent, worthie and honorable barounis nocht few. Is thair, lykwyse a freshwatir loch called Lochous almaist of that same mekledome, quhilke in the Loumond  
 15 was, we now declaired. In this loch are Iles xii., castles twa Enconel and Glenurquhart. Bot quhair it entiris in the Sey, it is plentiful through oft and frequent salmond fisheng: bot quhair Argyle lokes to the Sey, evin to Loch-fyn is full of hiche craigs, and black barren mountanis;  
 20 bot nocht vnmeit to feid hart and hyne, cattel and wyld beistes: bot to beir kornes, except in sum glenis or vallayes, neir the sey syde is verie vnmeit. In the mountanis of Aargyl, in Rosse lykwyse, and sindrie vthiris places, ar fed ky, nocht tame, as in vthiris partes, bot  
 25 lyke wylde hartes, wandiring out of ordour, and quhilkes, through a certane wyldnes of nature, flie the companie, or syght of men: as may be seine in winter, how deip saeuir be the snawe, how lang saevir the frost ly, how scharpe or calde how evir it be thay nevir thair heid sett  
 30 vndir the ruffe of ony hous. Thair fleshe of a meruellous sueitnes, of a woundirful tendirnes, and excellent diligatnes of taste, far deceiues the opiniounis of men, that nevir tasted thame: bot quhen thay ar sodne thair fatt is sik, that aftir the maner of the fatt of vthir ky, it freises  
 35 nocht frahand and congeilis, bot certane dayes remanes vnfrossin lyke oyle. Bot quhen al of this sort ar mekle

Argyle, afore  
 114 argathe-  
 lia, now  
 argadia.

Ky nocht  
 tame.

commendet than cheiflie ar thay that out of \* Karrik ar sent vnto vs. † Thair, herdis keipis the ky : bot the oxne no<sup>t</sup>, except ane with ilkie draue : for thay tile the ground with horsēs. quhen thir sorte, in the sumer tyme thairfor ar weil fed, in wintir quhen thay ar throuch fatt, and throuch fatnes weil <sup>115</sup> bowdin, throuch all partes of the realme thay ar sent to be sauld : and being slane, thay ar poudiret, or with salte ar seasoned vnto the neist summer, to be keipet frome corruptione to thair commoun vse of daylie fude, as swyne fleshe is vset in vthir cuntries, of quhilke our cuntrie peple hes lytle plesure. Bot betuene Lochfyn and Lochous, quhilke properlie thay wil to be named Argyle, quhais best parte thay cal Cnapdolian, the ground is mekle mair plentifull ; for in greine and florishing pasture, in fertile, and fruitful ground it abundes. 15

Cnapdolian.

Lorne.

Mariouer the countrie of Lorne, sumtyme was a portione of Argyle, quhilke as it is maist pleasant, delectable, and fair to behaulde, sa is it maist fertile and fruitfull : quhair is a castel, quhilke afortymes was called Euonium, bot now Dunstauage, baith in ‡ antiquitie and stabilitie situat maist sure. farther beyonde lorne, the lande as it war in disdane is driuen to a strait and gret narownes, extending the selfe to the § hilande seyes, of a certane || gret boundes lx. myles or thairabout in lenth, with fludes flowing round about, and wattirrie wais evin sa of the sey, quhilke boundes was sum tyme named Menauia, bot now thay cal it Kaintyr, that is the head of the 20  
25

The castel of Dunstauage.

Kaintyr.

\* L. "Carectonia."

† L. "Earum vitulas tantum servant pastores : vitulos autem (quia terram illic equi sulcant) nisi singulos singulis armentis non servant" —the husbandmen keep the cow-calves only ; but the bull-calves they do not keep, except one for each herd, for there horses plough the land.

‡ L. "antiquitate et firmitate percelebre" — very famous for strength and antiquity.

§ L. "Hibernicum mare"—the Irish Sea.

|| L. "ingenti quadam chersoneso"—in a certain large peninsula.

land. Vndir this name Menauia was thocht ance  
Argyle to be comprehendet. The ground heir is maist  
plane, baith in pastoral and in cornes abundant. The  
\* boundes heirfra till Irland is only xvi. myles: bot lyk-  
5 wyse for the concurring of ye troublous ebbing and  
flowing of the Sey, surges, and wais with vthiris, is verie  
perilous to the seymen and marinelies. The Promon-  
torie of this place (quhilke thay cal Kaintyr) the inha-  
bitouris of that countrie calis the Mule of Kaintyr, to  
10 wit, † sik a nuik or elbok of land, quhair is committed  
lyke a battel amang ye surges of the maine Sey, fleiting  
and flowing thairout. In al thir cuntries, ar diuerse  
touris, munitiouns and strenthis, 3e and kinglie castelis  
nocht few, quhilkes war erected of alde that baith the  
15 outragiousnes of theiues, and the crueltie of murthireris  
mycht be stayet, amang the rest is this castel to name  
Dunartæum, nocht far frome the Mule.

The mule of  
Kaintyre.

In lyke maner, gif turneng my selfe to the in-cuntrie,  
I speik ony thing of the schirrefdome of Perth, or of  
20 Stratherne; and Fife, 3e have the best parte of the  
Realme midway, † conforme till our stile, apned vpe.  
The schirrefdome thairfor of Perth is nocht litle bot  
ample indede and large, quhair is a gret multitude of  
peple baith in housbandrie and nobilitie, and the ground  
25 plentiful. Amang the rest Perth has a toune named  
now S. Johnestoune: quhilke as it is ancient and of  
gret antiquitie, sa in a verie delectable place is it situat  
vpon the watir of Tai, and lykwys of alde weil walled  
about, by <sup>116</sup>the consuetude of vthir tounis with ws, and  
30 as this day 3it is to sie, beutiful and fair, and in ane

Perth the  
toune of S.  
Johnstoune  
called.

\* L. "trajectus"—the passage.

† L. "id est angulum illum quo sibi observantium (*observantium*?)  
ocean fluctuum quasi pugna committitur"—that is, the corner where  
is the battle meeting of the ocean waves *warring* with each other.

‡ L. "Priorem regni partem utcumque nostro stylo adumbratam  
habes"—you have the first part of the kingdom to some degree  
sketched out by our pen.

ordour maist decent weil disponed, excepte the destructione of religious places. Is nocht <sup>117</sup> honest, that euerie craft (of quhilkes thair is na smal number) occupie his awne gait asyd? A notable brig it hes by the rest with ws. Nocht far frome thir walis was a noble clostre and 5 large of the Cartusianis, quhilke the heides of the toune, Caluinists ouirthrew first of al in thir furie, first, I say, afor ony vthir. Nathir was this prouince destitute of monasteries baith of men and women, albeit nocht sa welthie as at vthir tymes. \* Thay farther containe 10 within thair boundes twa Bischopries, Dunblane and anothir quhilke in respecte of the rentis may esilie striue with ony vthir in our boundes, to wit, Dunkeld. † Perth, Stratherne ly weil manured, frome that water called the water of Erne quhilke rinis into Tai. 15

the monst-  
rous stane.

ffour myles of gait frome that place, quhair it rinis into Tai, is said to be a stane nocht verie mekle bot (of) sum strange Virtue, that it can nocht be transported: for † frome the place quhair it lyes, it may be mouet frome this syd to that, or that to this be ony body, bot w<sup>t</sup> na 20 force or strenth out of that place may it be mouet, or ony arte or craft of man, this is the commoun and continual rumour and fame of & amang all. Strathmund, also of alde § knawes Perth, abundeing baith in proffit- 25 able pasture, and in fertil cornes. Strathmund mairouer hes Athol to her ny<sup>t</sup>bour, with plentiful pasture, weil watired. The ground is fatt aneuch bot no<sup>t</sup> ouer al alyke for in sum places it is sa fertile, that gif it be weil labourit albeit na seid be sawine, growes gude beir vpe frilie; nochtwithstandeng in sum vthir places, gif 3e 30

Strath-  
munde.

\* It contains. (L.)

† L. "Perthiæ, Strathernia, terra bene culta, subjacet, ab Erno amne Taum influente nominata,"—to Perth belongs Strathearn—a well-cultivated land, named from the river Earn, which falls into the Tay.

‡ L. "in."

§ L. "agnoscit"—belongs to Perth.



sawe, in a schorte tyme, as quheit into beir allutterlie it degeniris.

Last of al, frome the \* diocie of Perth evin to the grete Sey quhatevir land is betueine thir twa mane fludes Forth  
 5 southward, and Tai northward, Fife is called : Nathir is Fife.  
 this schire sa ample as be the benifite of nature, and  
 industrie of the peple, it is weil manured and laboured  
 with diligence. For it round about hes hauinis com-  
 modious anuich ; † quhair, quhen thay ar bigit, with a  
 10 certane and gret schawe of magnificence, of sum gret  
 toune, mony thay delyte. Of thir sorte cheiflie ar thir.  
 Crel, Pittinweme, Kirkaldie, Diserte, Kingorne, Dun-  
 fermeling, Culrosse. The ground heir our al maist fer-  
 tile, athir in quheit, or ony vthir kynde of corne, or maist  
 15 conuenient for the feiding of Cattel lykwyse and of scheip :  
 This schire, anew of stane coles to burne in the fyre, and stane coles  
to the fire.  
 abundantlie it findes no<sup>t</sup> to the selfe only, bot lykwyse to  
 all beyond Tai, in quhilkes cuntreys, excepte in only  
 Suthirland, and that only in our age, thir coles ar nocht  
 20 to be funde. Heir through the benifite of thir coles is  
 maid mekle quhyt salte, as on the bray foranent vpon  
 Laudian syde, is maid of salte water : Bot in vthir places,  
 for the penuritie of wodis, out of the zeard we cutt, peates  
 and turfes, quhilkes, quhen we haue cuttit, we dry at the  
 25 sone, and ‡ of this is æstemet lyght fyr, and evin sa, hail-  
 sum ; through the hail Realme. Bot this land, evin as al  
 that it consteines, we meruel nocht a litle off. ffor it will  
 be sax, sevin, or viii. cubites hich of fat mossie ground as  
 glew, bot maist barren, beiring nathing bot ane pure and

The townes  
in Fife.

stane coles  
to the fire.

quhyte salte.

Fire of peitis  
of the earth  
and turfes  
dryet at the  
sone.

\* L. "Ditione"—the territory.

† L. "Ad quos cum magni quidem vici summa quadam magnificentiæ extruantur, plurimum delectant"—at these ports large streets (towns) are built, with the appearance of great magnificence, and are very delightful to behold.

‡ L. "Unde et ignis lucidus et saluber toto fere regno habetur"—whence a bright and healthy fire is obtained in nearly all the kingdom.

smal grase, quhome al almaist thinkes to be mosse, and  
 sik kynde of erthe and sik grase, vthiris thinkes it to be  
 the \* herb gude to give the cattel against the rute that  
 thay cal trifoly, because it beires nathing. Bot this  
 causes men meruellouslie to wondir, that vndir that 5  
 earth ar fund gret stokis and blokis of wondirful akes  
 and vthir tries, sum rottin through aldnes, sum agane  
 fresche and hail and for bigging nocht vnmeit : for that  
 thir tries sumtyme grew in thir places, is cleirer than the  
 nune day, and that through force, and nocht through 10  
 age thay haue bene brocht out is euident aneuch, quhen  
 mony of thame, as said is, remanes 3it nocht wormetin  
 and vncorrupte, bot freshe and fyne and meit to be put  
 in vse : Bot can nocht be thocht, at leist may skairslie  
 be thocht, that the ground growing sa thick abone culde 15  
 haue couiret thik wodis as we sie. Bot how hes sa gret  
 and wyde wodes evir thair growin, quhair now, be na  
 arte or craft of man, will nocht sa mekle as ane small  
 wande grow (the ground is sa barren) we can nocht  
 meruel aneuch. Our Jugement thairfor is, that in the 20  
 tyme of the vniuersal flude, was castne in, that thik  
 mater quhilke first ouerspred thay gret wodis and large,  
 and quhilke thaireftir in processe of tyme, turned into  
 that thicknes, that it grew into fast eard : for gif at ony  
 tyme, be the inhabitouris it be almaist cuttit out to the 25  
 vsse of the fyre, it is seine, quhen it is fillet vpe, through  
 a certane gift of nature, in a few 3eiris to grow agane  
 with speid. Bot of this aneuch. Gentil menis places  
 and gret palices ma sal 3e find in na place, than in Fife.  
 Is thair, of the kings, ane palice maist magnificent, quhais 30  
 name is Falkland : Thair twa Lochis, Torre and Leuin :  
 Thair is a castel weil fortified : farther, 3iemen and hous-  
 bandmen thair sal 3e sie gang weil arayed w<sup>t</sup> maiestie

Falkland,  
 the Kings,  
 palice.

\* In place of these two lines, L. has simply "Cytisus"—i.e., a  
 sort of clover or trifolium. The next words—"because it beires  
 nathing"—are not in L.

and authoritie : quhilke albeit in al prouinces with vs be  
 commone, yit maist of al in Fife : In fife, mairour, sittis  
 the Primat of the Realme, the citie of S. Androes is the  
 cheif and mother citie of the Realme ; for frome him it  
 5 hes the name, quha is named patrone of Scotland, to  
 wit S. Andro, quhair with vs is a famous Wniuersitie  
 and a notable schule, quhilkes wald God thay at this  
 tyme flurished alsweil in thair theologie, as thay flurishe  
 in thair Philosophie, and vthiris humane studies. In  
 10 that prouince is lykwyse the toune of Couper nocht of  
 smal reputatione ; quhair Juges he quha is Juge ; and  
 \*Schireffe of the cuntrey to his stile hes. Heir ar mony  
 Clostiris, in quhilkes the maist welthie ar the monaster  
 of Dunfermling, Lindoris, the Priorie of S. Androis ;  
 15 Colosse, Pittinwime, Balmerino, Abirdour and Elchok,  
 of quhilkes thir twa ar women.

THE PROUINCES OF THE NORTHE PARTE  
 OF THE REALME.

About to speik sumthing of the vthir parte of the  
 Realme, I wil begin at the west cost of Lorne, quhair I  
 left offe, and thairfra Northerlie wil perseueir, vpon the  
 20 Sey coste on sik a maner as we may cum to the mouth  
 or entrie of the water of Tai, quhilke separates Fife  
 frome Angus, that the partes, quhilkes lyes in the mid  
 cuntrey I the esier may comprehend.

Loquhabre is thairfor nychtbour to Lorne, in pastoral, Loquhaber.  
 25 in wodis, and in yrne abundant, in corne nocht sa plenti-  
 ful. Thair, twa riuers, amang the rest, of alde ar no<sup>t</sup> a  
 litle famous, the name of the ane <sup>118</sup>Louthe, the name  
 of the vther Hispan, quhilkes ar esteimed to excel mony  
 vthirs riuers baith in Salmonde, and in abundance of

\* L. "Vicecomes illi titulus est"—Viscount is his title.

vthiris fishes. Bot the truth of the mater is nocht published, because the rude peple, quha ar inhabitouris, strukne throuch a vane feir, that throuch the abundance of thair fishe thay cum <sup>119</sup> nocht sum tyme to skaith, and that of strangers, thay admitt na man thair with thame 5 to the fisheng willinglie excepte thair awne nyctbouris and cuntrey men. \*Nathir ony maner of way gif thay labour to fishing bot sa mekle as serues to thair awne vse for the tyme, nocht kairing as it war for the morne.

At the entrie of Louth was afor tyme a citie maist 10 welthie to name Inverlouth, to quhilke the frenche men and Spanizeards oft because of thair treffik sailed our ; bot this eftirward be thame of Denmark and Norway was ourthrawin, and nevir agane restored be us, quhilke afor 15 ony thing may be ascriued to our † beistlines.

Quha passis farther wil find Rosse, nocht a litle parte of this prouince, quhilke sum tyme was called † Luge, is in his way, nocht indeid verie braid, bot meruellous lang, extending the selfe evin to the midland. quhat perteines 20 to the § Irishe Sey may surlie mair commodiouslie be occupiet be the wylde beistes than be men, for the gret difficultie of wodis, and mountanis. bot quhair that pairt of Albion eistward is flowed neir and run by with the || mane Sey, beires corne in abundance, and in mony

\* L. "Neque ipsi, in diem modice viventes, nisi ad suos pro tempore usus piscationi ullo modo dant operam"—nor do they themselves give any trouble to the fishing except for their own present use, and they live sparingly and for the day.

† L. "Quæ nostra est ignavia"—which is a disgrace to us.

‡ L. "Lugia." The Lugi and Mertæ occupied Sutherland in early Roman days. Ptolemy has the river Lugia in Ireland=Belfast Lough. The Irish name was Loch Laogh, and Adamnan renders it *stagnum vituli*. *Laogh* is a calf in Irish and Gaelic, and is probably the word meant by Lugia. If this is the word Lugi, it is remarkable that *mart* should be the Gaelic word for heifer. It would seem that the two tribes took their names from these animals.—Celtic Scotland, i. 206.

. § L. "Vergivium."

|| L. "Germanicum."

- places fyne quheit, notwithstanding amaist ouer al is  
 mair conuenient to feid cattel, for it is verie famous  
 through the name of ky maist fatt; finalie, in hart and  
 hine, dae and Rae, and in wilde foulis of the gretter  
 5 sort it flowis in abundance. Thair nests heir bigis lyk-  
 wyse, the falcoun, the sparhawk, and diuersh vthiris  
 kyndes of <sup>120</sup> halkes, evin as mony egles. In Rosse  
 and Loquhaber, and vthiris places amang hilis &  
 knowis, ar nocht in missing fir trie sufficient, quhair  
 10 oft sittis a certane foul and verie rare called the  
 \*Capercalze, to name, with the vulgar peple, the horse  
 of the forrest, les indeid than the corbie, quhilke pleises  
 thair mouth, quha eitis her, with a gentle taste, maist  
 acceptable. Sche lyues of only the tuigs or tendir  
 15 branches of this trie: Is lykwyse in thir cuntreys  
 anothir foul, in gret number, les than the vther, with  
 ruch feit, w<sup>t</sup> rid <sup>121</sup> bries, our cuntrey men cal her,  
 †“the cok that bigis in places hard and difficle to  
 cum vpe to.” Is also another that bigis in na place  
 20 bot in sik places as thir, sumthing les than the  
<sup>122</sup> fasiane, bot in colour, and partlie in taste nathir  
 is sche vnyke: we oft cal her the blak cok: sche  
 amang the smal bledis of the herbe called trifolie  
 cheiflie lyues, nathir alluterlie frome the <sup>123</sup> stuffe does  
 25 sche absteine. Is ȝit ane foul, † this as a wype be the  
 way, that gretlie abhoris the presens of man, quhilke  
 the Gustarde commonlie thay cal: vpon the bair ground  
 sche lays her egis, quhilkes gif sche perceiue be the  
 handes of man to haue bene handlet, or be the ende

In hartes,  
 wyld beists  
 and fowls it  
 abounds.

The falkon  
 sparhawk.

The foul  
 called caper.

The blak  
 cok lyk the  
 fasiane.

The foul  
 called the  
 Gustard.

\* L. “Capercalze, id est *syloester equus* vulgo dicta”—the Capercalzie, that is, *the horse of the woods*, as it is commonly called. This points to the Gaelic name of the bird—*capal coille*—which may be so translated.

† L. “Nostri Gallum tesquorum dicunt”—our countrey men call it the “heath-cock.” The description plainly indicates the *grouse*, which is called in Gaelic *eun shraoich*=heath-bird.

‡ L. “ut hoc obiter dicam”—by the way.

Pertriks,  
lauerocks.

Crannis,  
herounis,  
phinkes.

Lochbrune  
copious in  
herring fish-  
ing.

or air of his mouth ony way to haue bene violat, sche,  
as no<sup>t</sup> able to <sup>124</sup> cleck burdis of thir egis, cumis nevir  
ner thame, bot cleine forsaikis thame: in colour, and  
taste sche is nocht vnlyke the pertrik, bot in gretnes  
sche is gretter than the \* Phink. of Pertriks in sum 5  
cuntreyes ar gret abundance, bot of Laferokis ouer al  
far gretter, in sa far that xii. for a frenche sous thay  
commounlie sell. farther because nathing is althrouch  
fortunat and happie, quhat ane way abundes with ws,  
another way inlakes with vs, and is indigent: for the 10  
foul called the storke, the fasiane, the turtle dwe, the  
feldifare, the nichtingale, with vthiris natiounis ar fre-  
quent, bot skairs with us ar fund: Cranes anew, as  
lykwyse herounis: bot † Phinkis, of quhilkes in Ingland  
ar in gret numbir, with ws ar fewar. 15

Amang the Lochis or bosumis of the Sey, that abund-  
antlie flowis in al kynd of fishe, in Rosse, Lochbroune  
in † commendatione has the first place, copious in herring  
miracoulouslie. Afor xx. 3eiris was neuir seine, that fish-  
eris vset to frequent Loch brune: frome that tyme, § bot 20  
I can nocht tel, gif evir in ony place of the earth in sa  
narow a place or sa narow boundes, mae in fewar 3eiris  
than thair hes bene takne, cuming thair at flicht speid,  
nocht only the Scotis men, bot the frenche men, flem-  
engs, and Inglismen. <sup>125</sup> Bot quhair in sa mony 3eiris, 25  
this vset hes nocht bene, is thocht to be a diuine puni-  
tione: ffor gif in ony place quhair a tak of herring is,

\* L. "Olorem"—the swan. Phink = finch? The great bustard  
is much like the partridge in colour. The male measures about 3  
feet 9 inches in length, and has been known to weigh 30 lb.

† L. "Olores"—swans.—See note p. 45, line 11.

‡ L. "Primam nostra memoria laudem obtinuit Loubrunus"—  
Lochbroom has attained its highest praise in our own memory.

§ L. "Verum ab eo tempore nescio si uspiam terrarum tam an-  
gusto loco plures certis quibusdam annis quam illic capiebantur"  
—Bot from that time I know not if in any part of the world,  
in so small a place, more (herrings) have been taken than here  
in certain years.

as thair, be ony slauchtir, or ony scheduling of manis  
 blude aryse, for a certane [*number*] of ȝeiris following,  
 throuch verie instinctione of nature, thay ar said to  
 abhor frome that place, and to abunde in vthir places,  
 5 cheiflie quhair of <sup>126</sup>victual is mair skant. Mairouer  
 quhen gret abundance of herring ȝeirlie ouir al throuch  
 al the cost of Scotland is takne, ȝit nocht in ilk place  
 at ane tyme nathir ay alyke gude: for in the Westir  
 Seyes, in that bosum of Clide, in thir bosumis nerhand,  
 10 quhilkes Loches thay cal, the hail haruest & beginning  
 of Winter is a gret schule of herring, bot in na place  
 sa fatt, and of sa pleisand a taste as in that loch mair  
 Westirlie, quhilke afor we expremed vndir the name of  
 Fine. About the end of wintir, and thaireftir a certane  
 15 space asweil in the eister cost towarde Fife, as south-  
 ward <sup>127</sup>foranent Carrik and Galloway thay ar in gret  
 multiplie. Bot as amang thame thay differ in taste,  
 sa with thame baith quhen now thay ar \*guttet, and  
 the meltis takne out, thay ar sa leine that thay ar nocht  
 20 to be compared with the rest, to wit, the first. As  
 tuecheng vthiris fishes, I can nocht tell, gif in ony  
 place of the warlde, athir be mair varietie or mair  
 abundance, of sum kyndes, baith freshe and salt water  
 fishe, of Turbat, ffluik, and plase fluik, of ostiris, Buckies,  
 25 and vthiris schal fishe, wilkes, and vthiris fishes amang  
 the craigis and stanes. Also makrel, the codfishe, and  
 perches maist fine: of quhilkes all war anuich to say,  
 that mekle bettir <sup>128</sup>cheip with ws than †w<sup>t</sup> strangers,  
 quha knawes no<sup>t</sup> the mater, we think, thay may *be* bocht.  
 30 finalie of the Sey calves, and gret monstruous quhales,  
 of quhilkes in our Sey is a gret *number*, the ‡ cause of  
 this our *compend*, permitis vs nocht copiouslie to expone.

a wonderful  
 thing of the  
 herring.

abundance  
 of fish in  
 Scotland.

\* L. "exhaustis lactibus"—*i.e.*, after spawning.

† L. "quam ab exteris qui id non norunt credi posset"—cheaper  
 than could be believed by strangers who do not know the fact.

‡ L. "Compendii nostri ratio"—the scope of our compendium.

The porte of  
Cromartie  
the Rede of  
Rest.

Is farthermair in Rosse the firth of Cromartie, sa  
plentiful in sa many kyndes of fishe maist fyne, and sa  
famous in sa sure a havin for schipis, that nocht w<sup>out</sup>  
cause the historiographours named it, the Porte of saif-  
gaird and saiftie. That toune is ancient and of gret 5  
antiquitie called Rosmarkine, throuch the Reliques of  
\* S. Boniface; and decored throuch the Sepulchres, and  
monumentis of alde of his fatheris: quhairfra is nocht far  
distant the Cathedral Kirk of Rosse, sa named nocht 10  
frome the toune, bot frome the Prouince. the name  
of the Toune situat vpon the syd of the firth, is named  
the † Chanrie, quhair (is) the Bischopes Palice, nocht  
far distant frome the Channounis houses, in beutie, and  
magnificence, Inferiour to verie few with ws. Is thair  
lykwyse the kingis castel nocht far off on the bray syd 15  
vpon the vthir syd of the firth, quhais name is Dingwale,  
quhair gret welth of Salmonte: and nocht far frome this  
another kingis castel, to name, the Rid Castel of ald hes  
bene, foranent quhilke on the vthir syd standes the  
Towre of Louett. 20

Rosmark  
the Bis-  
chopis toune  
of Rosse.

a magnifick  
Palice.

The castel  
of Dingwal.

The Rid  
Castel.

abundance  
of ostiris.

ane esie  
maner of  
fisheng.

In thir Seyes amang vthiris fishes, ar mony ostiris, and  
mussilis, and abundance of vthir kyndes, and varietie  
that breidis amang the stanes and grauel. Neir this is  
a famous furde in the Riuer of <sup>129</sup>Forn called the  
Stocfurde of the Rosse, and this is another maner of 25  
fishing mekle esier, q<sup>like</sup> in vthiris places amaist ouer al  
lykwyse may be seine. for nocht sa mekle fishe thay  
with nettis, as with skepis, or long <sup>130</sup>kreilis, <sup>131</sup>win with  
wickeris in the forme of a hose sa round wouen, thir  
quhen thay lay in the furdes and waterdames that fast 30  
thay stik in the sand, than w<sup>t</sup> al facilitie thay fishe; for

\* L. "S. Bonifacii reliquiis et parentum ejus sepulchris decoratum"—adorned with the relics of S. Boniface, and the tombs and monuments of his relatives.

† L. "Canouria," now Chanonry. Chanonry Point, near Fort-rose. This was Bishop Leslie's Cathedral Church.



quhen the Sey flowis and cumis in at thir places, the  
 fishe esilie cumis in ouer the damis and furdes, and  
 entiris in the creilis: Bot now the Sey ebbis, and the  
 fishe bydes in the creilis dry without water, and sa with  
 5 litle trauel of the fisher ar takne.

Is mairatouer in Rosse the toune of Tan, quhair is  
 lykwyse a collegeyat kirk, verie notable throuch the  
 Reliques of S. Duthak Bischope, to quhilkes afortymes  
 the christiane peple, for the religiounis cause, was wonte  
 10 to make a frequent and gret pilgrimage: The monu-  
 mentis of this Antiquitie remanes evin ȝit in a certane  
 Valey or Dale in Rosse, twa round touris eftir the forme  
 of ane bell. Thair ar twa Monasteris, the ane called  
 the monaster of ferne, the vther frome the pleisour of  
 15 the situatione is named the \*fair place or place of  
 132 pleisure.

The toune  
 of Tan.

Strathnauar the vtmost Prouince in Scotland lyes  
 neist Rosse heir flowes the Sey to, called Deucale-  
 donicum. Heir the thrie craigis of the vtmost parte of  
 20 al the cost make twa bosumis or Lochis. The first of  
 thame in Strathnauar to name is 133 Houbrun, notable  
 in mekledome: The vthir twa in Cathnesse ar Hoy,  
 and Dunesbe called, of quhilkes Ptolomie names this  
 Dume. This is the last and hindmest hil in Scotland,  
 25 and †thairfor the schortest, bot the maist dangerous  
 sailing ouer to the Iles of orknay be Pintland firthe.  
 The cheif toune in Cathness is called Wik: ar lykwyse  
 mony touris, and sey portis verie commodious. To  
 Cathnese Suthirland is conioyned, quhair is the Bischopes  
 30 sait of Cathnese in the citie called Dorn. This cuntrey,  
 as lykwyse the vthiris twa, is verie conuenient to the feid-  
 ing of cattel and of wilde deir: quhairthrouch the rentis  
 to the possessours is the mair profitable and sueit, quhen

Strathnauer.

cathnesse.

Pintland  
 frith.

Suthirland.

\* L. "Bellus Locus"—i.e., Beauly.

† L. "unde brevissimus, sed periculosissimus est trajectus, &c."  
 —whence is a very short but very dangerous passage to the Orkneys.

through the les labour, and expenses, the ground prouydes quhat is sufficient for thame, frilie as it war. Thair is a castel weil fortified, quhais name is Dunrobin, and vthiris no<sup>t</sup> few touris erected to dryue away theiues neirhand, quha vses nocht sindle to dryue the pray 5 thairfra.

Morayland  
maist beu-  
tiful.

A \* parte of Rosse is Moray land, and lyes vpon the cost syde. It is a cuntrey alane by all the rest com-  
mendet with ws, for baith plentie and pleisure. for it is  
eivin and plane, without <sup>134</sup> dubis and myres, meruellous 10  
delectable in fair forrests, in thik wodis, in sueit <sup>135</sup> sair-  
ing flouris, weil smelling herbis, pleisant medowis, fyne  
quheit, and al kynde of stufte, orchardes and fruitful  
gairdings, and than sa neir the coste; Thair is the air  
maist hailsum, vncorrupte, temperat, thair cludis and rain 15  
mekle les than in ony vthir place, and † thairfor, sa gret  
incesse and plentie of cornes amang the nobilitie of the  
cuntrey. ‡ Thair the land bowing the selfe be litle and  
litle, with a certane laich <sup>136</sup> lout and bend with her bosum,  
sche into the mane sey spoutis out thir v. fludes, the 20  
Nesse, the Nardine, Findorn, Losse, and Spey. in  
quhilkes all, abundance of Salmont, ar takne, bot maist  
in spey. Nathir is alane this proffit obtained in the  
mouthis and entries of the riuers, in mony places, bot  
the space of mair than lx. myles abone, 3e euin quhair 25  
the Loch selfe flowis out. heir sal 3e sie vpon baith  
the sydes of the riuier, for the fertilitie of the ground, the  
clemencie of the hevin, and gentlenes of the wethir,

fyue Salmon  
fludes.

\* L. "Rossiæ quidem Moravia, pars illius regionis quondam Vararis dictæ, littus adversus adjacet"—Moray, a part of the district once called Vararis, lies next to Ross, towards the shore. Ptolemy calls the Beaully Firth "Vararis sinus."

† L. "atque adeo magna propterea nobilium virorum seges"—and on this account a great number of nobility.

‡ L. "Illic magno quidem sinu terra se paululum inclinans," &c.—There in a large bay the land gently inclining sends five rivers into the German Sea.

- notable castelis, and certane touris erected for special  
 men in the cuntry, to wit, Huntlie, \* Rothesse, Athol,  
 and Moray, al Erles, and lykwyse for sum Lardes and  
 Barrounis. Thair sal 3e sie the larde of Granth with al  
 5 his † familie in Strathspey, that is in the valley of Spey,  
 on the vther syde towarde the selfe original begining  
 of Spey loch; In Badgenoth sal 3e find the Glancatten  
 with sum statelie persones with thame of thair claz  
 together with thair cheif, quhome thay cal Makantoshe:  
 10 Mairouer Moray hes a freshe water loch called Spynie,  
 that mekle abundes in ‡ Swanis, in quhilke loch is a  
 certane herb verie rare and sindle to be found, in  
 quhilke because the Swan hes sa gret delyte, we cal the  
 herbe olorine (because the swan in latin is olor). This  
 15 indeid heirof is the nature, that quhair ance it fixis the  
 rute it spredis the selfe sa braid and wyde, that v. myles  
 of this loch of Spynie, sen we remember, quhair Salmonte  
 afor did abunde, is now maid <sup>187</sup> glare and myre, the  
 rute sa spredis abundantlie. Heir baith ane honorable  
 20 castel and a plesande Palise ar erected to the Bischope  
 of Moray.
- Nocht far frome the mouth of Spey is a fair and a  
 famous merchand toun, quhais name is Elgin, quhair is  
 sa noble and notable a kirke in beutie and decore that  
 25 with vs it hes na <sup>188</sup> make, set furth, trimmed and maid  
 ornat, with the Bischopes Cathedral, and college of the  
 Chanonrie. farther with diueris monasteris of Moray  
 land it is decoret of quhilkes the cheif is Pluscartie, than  
 Killossie. frome thir is nocht far the toun of the § Forest,  
 30 nocht indeid verie magnifik, bot standes in sa pleisand a

Castelis and  
 touris vpon  
 ye watir of  
 Spey.

quhat  
 Strathspey  
 is.

Badgenoth.  
 The familie  
 of Glancat-  
 ten quhilke  
 sum callis  
 glesshatten.  
 Spynie loch.  
 finkes or  
 swanes.

The castel  
 and palise of  
 spynie ar  
 named the  
 Bischopis of  
 Moray.

The toun of  
 Elgin the  
 Bischopes  
 sait.

the toun of  
 forest.

\* L. "Rothesius"—of Rothes.

† L. "tribu"—his tribe = clan.

‡ In the text "grene finkes" is scratched out, and "Swanis" written over. "Fink" is also erased under "Swan," two lines further on.

§ L. "Forestium oppidum"—Forres.

The castel  
of Tarnuai.

place, that it hes na <sup>139</sup> marrow. Is lykwyse in Moray a castel of the kings, celebrat, famous, and of gret renowne, to name Tarnuai, heir uses the Erle of Moray to make his cheif residens and resting.

The toune  
of Ennir-  
ness and  
castel.

At the mouth of the Ness is a toune nocht of smal 5  
reputacione named \* Ennirnesse, quhair afor tymes was a gret tak and a schule of herring, of quhilke benifit a lang tyme now haue we bene spoylet, † another cause quhy, na man esteimes, bot the cause forsaide, and this is commonlie thocht. In this toune is the kingis castel 10  
baith lairge and stark. heir the water of ye Ness flowis out of the loch of the same name, and baith haue this

a meruellous  
thing.

nature. that albeit the frost be nevir sa gret, thay freis neur: bot gif ony frosin thing be put athir in the loch or in the riuer, it throwis fra hand. Quhairfor quhen 15  
horsmen cumis to Ennirness in a gret and horrible frost, afor thay turne in to the lugeng, first in thay ryde into this riuer, to wasche thair horses, and to throw the pypes and <sup>140</sup>schokles of yce, frosin vpon thame. Vpon the loch-syd of the Ness, of the kingis, is situat a verie alde and 20  
ancient hous called Vrquhart. In Moray land in the kirk of a certane village or clachan named Petty ar keipit the banes of a certane persone quhome thay cal litle Johne, departed bot the space of thrie hundir zeirs,

Vrquhart  
castel.

as the commonne brute amang thame is, ‡ quhome the 25  
Antiphrastiks, that is, thay quha quhat thay speik meines contrare, callis litle: quhais Wydnes of his banes and gretnes teiches that he was xiiii. fute lang. In his thie bane, or as we speik, his <sup>141</sup>hanche bane, is nocht ane of this age quha may nocht esilie hand and arme put 30  
in togither.

litle Johne  
lang 14 futes.

\* L. "Invernessium"—Inverness: *Ennirness* approaches nearer to the Gaelic pronunciation of the name.

† L. "ea qua diximus causa, vulgus existimat"—for the reason we have already mentioned, as is commonly thought.—See p. 41.

‡ L. "quem antiphrasticòs parvum appellant"—whom by antiphrasis they call *little*.

The cost of Moray occupys thir twa cuntries <sup>142</sup> Ainzie first, than Boen, na les plentiful in cornes, than abundant in pastural. vpon the water of Douern, ful of salmont fishe, standes the toune of Bamfe, quhair is ane alde  
 5 castel, and lykwyse ane new palice bot erectet and bigit with gret cost and expences, fra quhilke is nocht far the castel of the Boeni : Bot another neirhand through the nature of the place sa strenthie, that vnwinnable it appeiris, thay cal it Finlater, nocht far frome the toune  
 10 of Culen, quhair a collegiat kirk florised of alde.

Ainzie,  
Boen.

The castel  
of the Boeni.

Finlater  
castel maist  
strenthie.

Vpon the Riuer of Douern ar castelis, Touris, palices, and gentil menis places nocht few, in quhilkes ar cheif and Principal, Strathbolgie the principal place of the Erle of Huntley, & Rothemay : Besyd is the toune of  
 15 Turef and Touris no<sup>t</sup> few.

Straboggie  
the cheif  
hous of the  
erle of Hunt-  
lie.

Nichtbouris to thame is Buquhane conuenient to cattel, nathir vnmeit for cornes : mair fortunat, and happie than mony of the cuntries afor expreimed, in plentie of scheip, and meruellous multitude quhairin  
 20 thay abounde, in the fynes of the wol and gudnes of it. Al the riueris that Buquhane conteines, excepte ane named the Ratra, abundes in Salmonte. In this cuntrey na <sup>143</sup> Rattoune is bred, or, brocht in frome ony vthir place, thair may lyue. Is mairatouer at the castel Slanis a  
 25 certane <sup>144</sup> coue, quhairin water continualie drapping, in a schorte space turnes in a verie quhyte stane, quhilke excepte (as the maner is) it schortlie had beine outtakne, incontinent the coue it had fillit full.

a wondir,  
the rattoun  
lyues not in  
Buquhane.  
Watir drop-  
ping turnes  
in a stane.

As in Ingland the Jeit stane is abundant, sa with ws,  
 30 throuhout our coste, is mekle of this mater called succine, or ambre, quhilke the Greikis calles Electre : sum \* names it frome the Pine tree quhais smel it beiris : sum says it is a mater that wirkes out of the stanes, and hardnes through the calde nature of the Sey : It is,

Succine or  
amber in  
Scotland is  
fund.

\* L. "Id alii succinum Pini arboris esse dicunt"—some say it is the sap of the Pine-tree.

verilie, of a goldne colour and of a sueit sauor, cheiffie quhen on~~n~~ the handes it is rubbit. With it, women~~n~~ uses to decore thame selves, and hing about thair <sup>145</sup>halse for Jewelis, colaris, or broches, and in lyke maner thairwith thair infantes to fortifie and arme I knawe nocht against 5 quhat evil. A certane gret Lumpe and waichtie masse of amber, in this our age, was fund, gretter than ane horse, in the coste of Buquhane. In Buquhan ar innumerable toures, and Gentle menis places, as of Erles, Barounis, Knichtes, partlie on the Sey syde and partelie in mid- 10 cuntrey situat.

fyuie,  
Geicht.

Strathbogie.

Dundere the  
goldne  
mountane  
called.

Buquhan and Boyn to thame lyes neist Froumarten in the midcuntrey Westirlie, quhair is a notable Palice of the Lardes of Fyuie, and another of na les renoune per- 15 tiening til a worthie Knicht quhais style is Geicht. Strathbolgie lykwyse, and the Gareoth as thay baith ar copious and welthie in cornes, sa ar thay verie plesant in pastural, medowis, wodis, and forrest fair. In the Gareoth is ane montane, quhilke goldne thay cal, the vulgar and *commone* stile of this montane is \*Dunedere, 20 because it is said to abund in golde. This thay collecte of the scheip, quhilkes ar fed in this mountane, quhais teith and fleshe in lyke maner ar 3allow, as with the cullour of golde thay had bene <sup>146</sup>littid. Is thair lykwyse a wondirful gret croune of stanes, quhilke rings agane, 25 na vthirwyse than w<sup>t</sup> ane eccho in brasse or coppir. That thair sumtyme was a certane temple of ane Idol the *commoun*e speiking is: Is thair lykwyse a gret craig louting doune, quhilke they cal Be~~m~~nachie.

The Gareoth situat in a certane plesand and plane 30 valey, betuene four gret and hich mountainis, is sa fertil a ground; that 3eirlie sik a birth it beiris, as for quhilke cause, it hes obtained this name, that thay cal it, the *commoun*e Barn or <sup>147</sup>garnel of Abirdine thair nychtbour

\* L. "Dundore." The etymology in the text is on a par with the accompanying physiology.

citie. Heir ar mony baith Barounis and Gentle men  
vpsprung and flurised of that alde and ancient Stock of  
the Læsliis, and sen we, or our fateris could remem<sup>b</sup>ber,  
thair haue euir and ay flurised.

5 Ar mairouer in that mid coste vthiris diueris cuntreyes,  
sik as Stratyl, Frendrachie, Baluenie, \* Stradoune, and  
of this sorte mony mae, quhilkes indeid, because in few  
beuties we can say that thay excel the rest, willinglie we  
latt passe.

10 Than agane Marr lyes on the costsyde neist, <sup>148</sup>thrim-  
milit indeid as it war intil a narrow boundes, in ane  
parte, bot in ane vthir parte vppermer, braider and mair  
ample, bot in lenth it extendes to Badzenot the space 3e  
of lx. myles rache in <sup>149</sup>store, and pastural. In Marr lyes

15 Abirdine a famous citie, in a maner in twa partes diuidet,  
to wit, in ane alde toune, and ane new toune, and  
betuene the twa a feild put: bot on that syd, quhair  
foundet ar, the Bischopis Cathedral, the Channounis  
honorable houses, the almous house or Hospital of the

Abirdin a  
Bischopes  
sait and  
vniuersitie.

20 pure, and that ancient Academie, and vniuersitie of  
renoune, is mekle mair illustre, and beutiful to behalde:  
than the othir, quhais decore cheiflie does consist in  
Nobilitie of gentle men, and merchandes, and deidis of  
ciuilitie: baith the partes of the citie enioyes the twa  
25 riuieris Die, and Don alyke, with a schip read, or hartsum  
hauing place, togethir with grene Cnowis upon the  
seysyde. This notwithstanding, peculiar or proper, hes  
thir twa riuieris, that lichtlie thay excel the rest of the  
fludes and riuieris in Albion, in thir thrie things; in  
30 plentie of Salmon<sup>te</sup>, plentie, I say, Gretnes, and Gudnes.

The riuieris  
Die and  
Don.

We knawe sa weil, that nathing bettir, in the Water  
of Die, at Abirdin, of gret Salmon<sup>t</sup> <sup>† 150</sup>after than ance  
to have bene takne at ane draucht ccc. That, quhilke,

\* L. Strathdona.

† L. "minus dico quam sæpe contingit"—I don't say it happened  
very often.

quhy in  
Scotland  
mair yae in  
vthiris na-  
tiouns abun-  
dauce of  
Salmonte.

sumtymes chances in the riuer of Spey, and sum vthiris. farther, quhy with vs is gretter welth of Salmonte, than with vthiris natiouns quhilkes excel our natioune in wateris and riueris, this for a rasone vses to be gyuen, that this kynde of fishe abhorris frome mudie water, and in cleir water delytes, and in sandie furdes, of quhilke a stark rasone thay vse to collecte, that in Bond, and vthiris riueris in Irland, quhilkes cheiffie throuch nature ar baith maist cleir, and maist pure, Salmonte in gretter number thair ar takne, than in ony vthir place of the Warlde. Mairatouer because we, of the Salmonte, haue maid sa ofte mentione, it wil nocht offend the reidar, heir to twoche sum things, that we haue leired of thame, or of our awne institutiounis, or be sum sure and certane experience, haue knawen. 5 10 15

The genera-  
tione and  
nature of the  
Salmonte.

The nature thairfor of the Salmonte is, in Haruest to gendre, \* at quhat tyme this consuetude is commoun with vs, to haue a cheife regarde to the heid, for than thay feir principallie the perrel of the heid, thairfor thay avoyd al occasione, sa far as is possible, and this indures frome the † saxt of September, vnto the first of December. Bot quhen thair 3ounge is now brocht furth, thay ar sa leane, the hie Salmonte haueng castne the meltis, and the sche salmonte the <sup>151</sup> Rounis, that mony doubtes, gif thir be the verie rycht Salmont, that vses than to be takne, or another kynd of fishe. The occasione of the doubte is this, that at vthiris tymes, in thair bowelis thay ar neuir knawen to haue ony thing, bot a certane thik humour: quhairthrouch mony takes the occasione to meruel, quhairof thay feid, quhen thay ar sa sappie and sa fatt, and gudlyke: bot of this thay meruel, that 20 25 30

\* L. "quo tempore capitis periculo lege apud nos cavetur, ne quoque modo capiantur"—at which time it is forbidden among us under pain of death to take them in any way whatsoever.

† L. "a sexto idus Septembris"—from the sixth of the Ides of September—i.e., the eighth of September.



quhilkes amang thame ar sa leane, quhen thay twoche  
 the fatter amang thame, thay al ar alyke leane, in sa far  
 that oft this hes bene fund, the fatt syde that hes bene  
 twochet with the leane, hes throuch leiznes bene vtirle  
 5 deformat, bot the vthir syde fatt and fair. Thair 3oung,  
 quhen now thay haue castne, afor thay be a \* fingre  
 gretter, thay swome to the Sey, quhair in the space of ane  
 moneth or twa, thay grow almaist til ane incredible gret-  
 nes. Bot incontinent, as gif thay war not content of al  
 10 this felicitie, thay returne to the narow boundes of the  
 Watiris, quhair bred thay war, and in draues as it war,  
 returnes to thair awne cuntrey. Than may be sene,  
 how nocht onlie contrare the swofte and vehement  
 surges of the Sey thay swome throuch, quhen thay  
 15 returne, bot throuch quick sandes, and narow furdes,  
 with sik force thay passe to the riuieris that thay  
 cam fra, that in a band and knot together thay leip  
 quhair thay find impediment, ouer a <sup>152</sup>stay bank or hich  
 fal of Water maid in a Damm, sa gret desyr, throuch the  
 20 affectione of nature, thay haue to be quhair thay war  
 bred, quhairfor, ony Lope thocht wondirful, is compaired  
 with the Salmonte, and commounlie called the Salmont  
 lope: farthermair, is cum in a commone prouerbe, that  
 quha of vs, haue, amang strange natiouns, beine welthie,  
 25 and eftir returneng to thair awne cuntrie, haue falin in  
 pouertie, ar said to be not vnlyke to the Salmonte, quha  
<sup>153</sup>tynes in smal Watiris, and riuieris rycht narow, the  
 gret fatnes, that thay fand in the braid Sey.

Is conioynet to the Prouince of Marr, vpon the Sey The Mernes.  
 30 syde the cuntrie of the Mernes, quhilke in victual, and  
 pastural excelis mony of the cuntries forsaidis. heir is  
 the castel of Dunnotyre, a hous rycht strenthie, naturallie,  
 and <sup>154</sup>maist † mansione of the Erles of Marchel: heir

\* "nec uno digito majores"—nor greater than a finger.

† L. "Castrum comitis Marescialli domicilium natura loci fir-

simerie touris and gentle mewis places, Couie, lykwyse,  
 and Barie townes no<sup>t</sup> of the laichest digrie. heir lyk-  
 wyse ane alde and ancient toune to name Fordun  
 quhair keipet hane bene the reliques of S. Palladius quha  
 was called the Apostle of Scotland. Neist this province,  
 is the toune of Mountrose, ance Colurt quhilke was  
 named, \* situat with this benifite, that it hes a worthie  
 and verie notable hamin for schipis. In the bordirs of  
 Marr and Mernes, the gret hil, named <sup>15</sup> Grampie sa  
 mekle renouned in the alde Romane histories, begins  
 nocht far frome the cost besyd Abirdin, extending  
 through the midcuntries, sum tymes braider, sum tymes  
 narrower, evin to the West Sey, ay quhil it cum<sup>e</sup> to Dun-  
 bartane, 3e and til Argyle.

The town of  
 Mountrose.

The moun-  
 tain Grampie.

To the Mernes neist succedis Angus, a cuntrie surelie  
 beutiful baith through the gift of nature, and through  
 the Industrie and thriftines of the inhabitouris: Angus  
 is † induet with thrie riuers, first ‡ northerlie with the  
 riuier of Esk, secundlie sutherlie with the sam riuier of  
 Esk, thridlie with the best riuier of al the riuers in Scot-  
 land named Tai: of quhilkes, Tai, riuning throuch  
 diuerse cuntries flowis out of a loch of the sam name  
 xxiii. myles lang, § and twa myles braid; at last rinis  
 into the main Sey. This ground is fertil baith in quheit,  
 and in al vthir kinde of stufte: braid hillis, lochis, wodis,  
 and forrestis, garssie passtural and mony medowis,  
 Castellis and touris exceiding monie, it hes.

The riuier of  
 Esk.

The fertile  
 beiruf.

missimum"—the dwelling-place of the Earl Marshall, very strong  
 on account of its situation.

\* L. "situs beneficio ac insigni portu peregrinum"—very excel-  
 lent in its situation, and its magnificent harbour.

† L. "irrigatur"—is watered.

‡ L. "Septemtrionali Esca, et meridionali quoque"—by the North  
 and also by the South Esk.

§ L. "in Germanicum tandem mare bis mille fere passus latus se  
 precipitat"—at length, when nearly two miles broad, empties  
 itself into the German Sea.

- Vpon the Water of Tai sal 3e sie a notable toune baith  
 in number of citiſenis, and commoditie of the hauining  
 place, to name Dundie, sumtyme called Alectum. Dundei or  
Deidonum.  
 quhilke abeit it be nocht esteimed the richest, it may  
 5 weil be esteimed the neist riche: Nether sal 3e weil  
 discerne, quither thay be richer in outlandis geir, and  
 merchandise, or in thair awne labour and \*industrie,  
 quhen through the awne schipis and sailing, it lykwyse  
 is riche. † Mairouer because Riches, ofspring and  
 10 plesures, as oft hes bene vsed and sene, with sindrie  
 and strange natiounis, lychtliē corruptes the godlie in-  
 stitutiounis of our Elderis, (as we sie this day) and  
 lykwyse the gudnes of lyfe or gude maneris, as we say,  
 ‡ Dundie, in latine Deidonum, the gift of God, walde be  
 15 called in Scottis: Bot now, I say, Dundie, contrare the  
 Etymologie or true interpretatioune of the name, was  
 the first amang ws suspecte of hæresie. of quhilke eftir-  
 ward we wil speik mair at large: Is in Angus mairouer  
 the toune of Brichine, and thair a Bischopis sait, bot the Brichine a  
Bischopis  
sait.  
 20 eldest toune in al that cuntrey to name is Forfare, and  
 of grettest priuelege and authoritie, quhair is § ane  
 Jugement sait, and Justice courte haldne, and power to  
 Juge, bot now redacted to pouertie, of na reputatiōe is  
 haldne, bot brocht to nocht. Amang the monasteris The toun  
of Forfare.  
 25 heir in Angus ar twa mair notable than the rest, to wit The monas-  
teris Arbroth  
and Cuper.

\* L. "Lanificio"—wool trade.

† L. "quoniam diuitiæ, et earum proles deliciæ, sicut et crebra cum exteris, iisdemque variis, gentibus, consuetudo facile corrupunt," &c.—but since riches, and their offspring luxury, and frequent intercourse with foreign and different nations, easily corrupt the good ways of our ancestors, &c.

‡ L. "Deidonum, contra nominis etymon, primum apud nos," &c.—Deidonum (the gift of God), in opposition to the meaning of its name, first among us fell under suspicion of heresy. Deidonum seems a fanciful inversion of Dondei, or Dondie. Leslie, however, so spells the name consistently throughout the Latin text. The oldest spelling I can find is Dundee.

§ L. "ubi et hodie juris dicendi potestas residet"—where the courts of Justice are still held.

Abirbroth, and Cuper, because nane wil excel Arbrothe in ȝeirlie rent: and althocht Cuper be na compare to Arbroth, ȝit in monesteris of meane or midway rentis it may haue the first place, of quhilke \* afor we haue maid mentione.

5

OF THE ILES OF SCOTLAND,  
AND FIRST OF THE WEST ISLES CALLED HEBRIDES  
OR EUBONIÆ.

Diuisiōne of  
the Iles.

† Quhen now we of a grosse maner haue sett doune on baith the handes, the boundes of hail Scotland, we sal do diligence to forme, and with a pinicill nocht vnlyke, to drawe the Iles lying thairto. Sum of the Iles ar called Hebrides † and vthir sum ar called 10 Orchades: Thir hebrides § ar situat Westirlye, toward the cost of Irland, thir called orcades or of Orkney Northerlye or eisterlye, of quhilkes sum monstrous gret amang thame lȝis to the coste of || Carrik and Galloway, and with a long course evin to the Lennos, and in the 15 entrie and mouth of Clide ar extendet. The first of the Iles toward the South is named the Ile of Man, in thir our dayes vnder the dominione of Ingland, quhilke Cæsar treulie testifies in mid course to be transported

The Ile of  
man.

\* L. "sed de his hactenus"—so much for these matters.

† L. "adumbrata totius scotiæ continente, non dissimili penicillo ipsi adjacentes insulas delineare conabimur"—having sketched the mainland of Scotland, we will now try with the same brush to paint the adjacent islands.

‡ L. adds, "seu Euboniæ"—otherwise the Euboniæ.

§ L. "Illæ partim in mari Vergivo seu Hibernico, partim in Deucaledonico septentrionem versus, sitæ sunt"—The former (the Hebrides) are situated partly in the Vergivian or Irish Sea, partly in the Deucaledonian.

The name of Deucaledonian was given by Ptolemy to the Western Sea between the Mull of Galloway and Dunnet Head.—Skene, Celtic Scotland, i. lxx.

|| L. "Syluria,"

from Britannie til Irland : perchance the Greikis named this Ile \* Man, first, because it was solitar and frome ony vthir appeired to be far seperat : In lenth it is xxx. myles, for schipis ane hauin or twa, and a Bischopis sait it hes.

- 5 We haue in a traditione of alde, that thair was the first sait of thame called druides, and that this Ile was the fontane of al halynes and doctrine maist singular : and that the nobil menis sones of our Realme vsed thair to be sent and thair to be instructed, and brocht vpe.
- 10 Thay, no<sup>t</sup>withstandeng, of Cambria or Wailis, contendes against thame, and says, that afortymes this now called the Ile of Man, was called Maneuia, and the Ile that lyis neist, now called Anglese, was the Ile of Man, & this argument of the proprietie of the language thay
- 15 collecte.

The neist Ile named Elja, mair worthie to be named Eliza. a hich rock or craig, than to be named ane Ile, abundes in Solend geis, and monie vthiris sey foulis.

- Agane our icht foranents the tounis Aire and Irvine Aran.
- 20 is the Ile of Aran, lang xxiii. myles, and braid viii., quhair cornes abundes and pleasand pastoral. Is heir ane hiche mountane, quhair of Wylde deir is a meruellous multitude.

- A porte, or surer schiping place lychtlye sal 3e nocht
- 25 find, thay cal it Lamelas : It is a bosum of the Sey, in the ley of a hich montane conteyned, quhair na storme or tempest of wethir can cum, bot out of quhat <sup>156</sup> arte sa euir the wind blawe, schipis may sail baith in and out without al danger.

- 30 Aran and Bute are nocht bathe ane Ile, as sum takes a false opinione, quhen the ane being situat in the mouth of the ferrie of Clide, is thrie houris sailing frome the vthir. Bute mairatouer is ane elegant and trimme Ile, x. myles lang eivin and plane, induet with gret fertilitie,
- 35 decored w<sup>t</sup> ane ancient and magnifik castel, quhairfra

\* L. "Mona." The allusion is to the Greek word *μόνος* = solitary.

The familie  
of the stu-  
ardis and  
kingis hous,  
first bred of  
Bute.

first sprang, as we haue of ane alde traditione, the  
\* clan<sup>s</sup> of the kingis hous, to wit, the style of the  
Stuardes, and familie. This lykwyse is tho<sup>t</sup> to be named  
Rothesai, and that name to haue takne, frome him, quha  
first brocht the Scottis men out of Irland to that Ile, 5  
named Rothesus. howeuer the mater be, vppirmer, in  
the sam ferrie, o<sup>r</sup> the coste of the Lennose, is † another  
no<sup>t</sup> vnylike to this in forme, gretnes, and welthines, 3e  
and thair names amaist commoune, for it is commonlie  
called Rosneth: bot quhither it sulde be rekned amang 10  
the Iles called Hebrides I doubt.

The Ile of  
Rosneth.

Cumbræ the  
best & the  
maine.

Because we make haste, I wil nocht make mekle  
talkes of the les Iles, albeit thay haue decore, and ar  
outsett in touris and litle tounes. Of thir sorte ar twa 15  
no<sup>t</sup> far frome Bute, of quhilkes the ane is called gret  
Cumbra, and the vthir lytle Cumbra: another is beyond  
the heich hill, quhilke thay cal the mule of Caintyre,  
quhair a Rede for schipis is verie sure, the name thair of  
Sanda. Agane another is beyond the sam hill, skairce 4  
myles frome the coste of Irland, vi. myles lang or thair 20  
about, quhair is a porte mekle commendet called <sup>157</sup>Rachra.  
farther frome this as 3e sail toward the North, sal 3e find  
mony no<sup>t</sup> far frome vthir seperat, bot different in names:  
of quhilkes the maist nominat amang thame is this, †  
situat foranent Loquhaber, quhais name is yla, xxx. 25  
myles lang or thair about, a fair feild and plane, fertil and  
in mettelis abundant. § Besyd Aona the Ile commonlie  
called <sup>158</sup>ycolmkil, that is the || Kirke of S. Colme, called

Sanda.

Yla.

Y (Ycolmkil).

\* L. "Unde regia Stuardorum familia oriunda primum esse traditur"—whence the royal family of Stuard is said to have first sprung.

† L. also speaks of the *island* of Rosneath.

‡ L. adds, "Ultra Chersonesum novantium"—beyond the peninsula of the Novantæ. The Mull of Galloway is usually so named; but here it seems to mean the peninsula of Cantyre.

§ L. "Juxta"—near by is Iona.

|| L. "Iona insula Ycolmkil vulgo, idest. S. Columbæ, Ecclesiâ

- maist famous, be rasone of the Bischopes sait that it  
 containis, of the monasteris, ane of religious men, an-  
 other of women, and than because it was the commoun  
 sepulchre and burial of al the kings eftir King Fergus  
 5 the secund quha Scotland restored agane til ws, quhen  
 we war vanquissit be the Romanis: quhair lykwyse was  
 keipet in custodie mony buikes of antiquitie, quhilkes  
 out of Rome, quhen be the Gothis it was ouircum,  
 through the industrie and trauel of this sam King Fer-  
 10 guse war in this Ile inbrocht. Nocht far frome this,  
 amang mony vthiris les yles, is ane, lytle inferiour to yla  
 selfe, called the Mule, bot ful of hilis and stanes, and  
 barren or mair fructles than the rest: No'theles mony  
 bosumis and lochis, and commodious sey portes it hes.  
 15 We vndirstand, as we haue hard say, that in it is a  
 fontane twa myles distante frome the Sey, out of quhilke  
 egis verie small, schineng sa cleir as a pretious mar-  
 garite, flowis intil a certane bosum of salt water on the  
 sey syd, quhair in the space of xii. houris thay grow  
 20 in fair <sup>159</sup> cokilis or bukies. betuene this and the  
 land, and lykwyse beyond it, as 3e sail to that gret  
 Ile, quhais name is <sup>160</sup> Eusta, thir Iles be the way sal Eusta.  
 3e find, Cambery, Lismon, Terrey, Corsay, and mony  
 mae.  
 25 Mairchis with Eusta, the Ile called Leuiss, mair than Leuiss.  
 ony of quhilkes we haue 3it maid mentione, in lenth lx.  
 myles, and xxx. in bredth, plentie of beir and aites, gude  
 garse, and plesand pastoral, it mairatouer abundes in  
 peple. mony lochis it hes, riuers bot ane, welthie in  
 30 Salmont. Agane, ane lytle les than this, sal 3e find no't  
 far frome land, called the Skie, induct almaist with the The Skie.  
 sam giftes, quhilkes the vthir, and this mekle mair, that  
 in sey calues or <sup>161</sup> saylches it hes na smal number, quha

episcopali sede Sodorensi dicta . . . celeberrima"—the island  
 Iona, commonly called Ycolmkil, that is, of Saint Columba, famous  
 for the church the episcopal see of Sodern, as it is called, &c.

feir bot litle the presens of men. \*Thair clanis, in quhais possessiones ar baith thir Iles, and in a maner ar litle kings heir, ar called Makleud, that is, in thair speich, the sones of Claudiu. Heir †now, be a commonne vse of succeeding, thay entir at thair awne hand without ony maist, albeit sfortymes, be electione of thair clan thay succedeit, as vthair lordes or litle kings in the Iles. In boundes about the Skie ar verie mony fair and pleasant Iles, of quhilkes the maist renouned and famous ar thir, the Rom, the Rume, Cannay, Fladdan, Trautness, Egg, Fladd, Ronar; and last of all is the Ile called <sup>104</sup>Hirth, and as the Ile of Man is the first of al the Iles called <sup>105</sup>Hebrides, sa is Hirth the last, and be the Astronomeris is rekned betuene Hirth and Man 377 myles, quhen eftir thair constitutione, Hirth is in the <sup>15</sup>saxtie thrie digrie, ‡ and man in the fiftie sevinth. The Ile Hirth hes the name frome a certane scheip of the same name, in quhilke this only Ile did abunde. This scheip may be § comparet in heicht til a gait, in gretnes til a buffil, quhais hornes in lenth excelis the hornes of a buffil. <sup>20</sup>

a scheip  
was mare

that the most  
uninhabited

Neist this lvis another <sup>104</sup>Ile, bot nocht inhabited, quhair nae kynd of cattail is fund, excepte sum verie wykle, quhilkes to cal scheip or gait, or rathir <sup>165</sup>nouthir scheip nor gait, we knawe no<sup>t</sup>, nor wat we weil: for <sup>25</sup>by thair wyld nature, nathir haue thay wol lyke a scheip;

\* L. "Utriusque insule reguli cognomine sunt Makleudii"—the chieftains (little kings) of both islands are called M'Leod.

† "Ili communi nunc successionis jure . . . hereditatem capesunt"—they now obtain inheritance by the common right of succession.

‡ L. adds, "Polaris elevationis"—of polar elevation, or—of elevation of the polar star.

§ L. "Hæc Caprum altitudine, cornuum quidem longitudine bubalum superat, magnitudine vero exæquat"—this sheep exceeds the goat in height. In length of horn it surpasses, in thickness (of horn) it equals the buffalo (or ox).



nathir beir thay hair lyke a gait, \* bot for nane of the twa, I can nocht tel *quhat*.

Amang thir Iles, evin as amang thame of Orkney, ar mony quick sandes, scharp rockis, and gret goufes ful of  
 5 perrellous and deip dangeris, bot the worst, cruellest, and maist suspecte amang thame al, thay cal Corbreche: because within the space of a myle, it swallyis vp hail schipis, and through the violence, and vehement force of contrare workeng of the wais of the sey, quhen ilke  
 10 streme stryues with vthir, drounes thame in the deip. Quha sailis frome thir Iles is verie radie to incur sik danger, as quha frome the mane land in Cathnese, sailing til Orkney is able to incur danger, through Pintland firth, quhair contrare surges and waues of the  
 15 sey flowis fordward and bakward with sik violence, baith out of the Eister Seyis and out of the Westir Seyis, than lykwyse frome al the Kruikes and turnes of the Iles, thay stryue sa stoutlie in vthiris contrare, † that thair thay can nocht sail, without ony les danger, than thay ar  
 20 of avail, and a special regarde of thair awnē saiftie.

Corbreche  
the swallie  
of schipis.

Pintland  
firth.

In fauour of the reidar, I thocht gude, heir of the geis to speik a few wordes, for thair meruellous multitude in our cuntries, cheiflie in the west yles and lykwyse for the raritie and fewtie or scant of sum of thame in vthiris  
 25 cuntries.

Excepte the Solande geise, of quhilkes afor we haue maid mentione, how thay ar bredd at hame; with vs vthir sax kyndes of geis ar funde, quhilkes only in thrie things ar fund to differ, to wit, in the sownde of thair  
 30 voce, in gretnes of thair bodye, and taist of thair fleshe, quhilkes al ar seine in innumerable draues to flie to thir

the vulgar  
with thir  
names dis-  
tinguises  
thame.  
The Quinck,  
166 Skilling,  
Claik,  
Routhurrok,  
Ridlaik.

\* L. "Sed nescio quid medium ferunt"—they have something between the two, I know not what.

† L. "Ut non nisi maximo cum periculo et cautione ibi possit navigari"—that it is impossible to sail there without the greatest peril and caution.

farthest Iles, in the spring of the 3eir, eftir \* midday, and thairfor, this opinione of thame is haldne, that athir in thir westir Iles, or in †Grundlande, quhen toward the ‡South anothir land is no<sup>t</sup> knawen, thay big thair nestis. Sum of thame no<sup>t</sup>withstandeng, through a certane 5 craft, ar allured and prouoked to remane amang the lochis, and myrie places and amang the hathir and mures, amang ws, quhil thay haue laid thair eggis, and clekit thair burdes: for sum of thame, quhilkes w<sup>t</sup> nettis ar takne, thair wingis ar clipit, and fed in the hous, quhil 10 thay be tame: Thaireftir out and in frilie thay flie and swome, and nocht only returnes hame agane, to thair accustomed and vsed fude, bot lykwyse thay bring vthiris with thame of thair awne kynde, as called to the banquet, and commone feist with thame selves, quhilkes 15 quhen thay haue baytet, thay at last leir thame to sit, without al feir in the mid feild, and 3ardes, and plane places; and haldes thame stil besyde thame as neir nychtbouris, quhil al thair nestis be bigit, and thair young clekit. Of quhilkes is ane mekle les than the rest, 20 that the claik guse we cal, of quhilke nocht only framet natiouns meruelis mekle, bot evin no<sup>t</sup> litle our awne cuntrie peple: for it hes nocht sa mekle a taste of the Sey as of the firr'trie, quhairfor because thair nest, nathir thair eggs in ony place ar funde, sum haue the opinione, 25 that thay breid of the fructe of the trie, and now quhen thay ar rype and radie to flie, thay fal into the Sey. vthiris thinkes agane, that nocht onlie of the firr trie, bot of the rotne Stockes of vthiris tries, that growe in the Iles, quhair quhen thay ar consumed through aldnes, 30 first breidis of thame wormes, at last foulis.

Surelie Hector Boyis, a man nocht les notable in Iugement, than famous in eruditione, and a maist

\* L. "a meridie"—from the south.

† L. "Grunland"—Greenland?

‡ L. "versus Circium"—towards the north-west.

That guse is  
named claik  
qike is tho<sup>t</sup>  
to be bred  
of tries.

curiouse sercher out of this secrete, and nature of this  
 foul, ascriues this wondirful worke al and hail to the  
 benifite and nature of the Sey ; to <sup>167</sup>preiue the truth of  
 this mater, and of quhilke the veritie may be esilie  
 5 knawen, he brings thrie things that he hard, and the  
 fourth ; quhilke he present sawe with his eyne, to  
 quhilkes we thocht gude to ioyne sume vthir things, na  
 les probable. first he affirmes, that in the 3eir of God  
 1489, was a gret trie, with the waues of the Sey inbrocht,  
 10 and on the Sey syd outcastne, at <sup>168</sup>Petslegie in Buquhan,  
 the trie being sawin, in it was seine, in presense of that  
 illustre and noble Barroune, quha is Larde of that place,  
 and mony vthiris mae than he, a meruellous multitude  
 of wormes, of quhilkes sum war 3it greine & young, bot  
 15 vthiris ar seine with thair memberis hail, and in due  
 forme, and partelie thay had the similitude of *perfyte*  
*schapen* foulis ; amang quhilkes (says he) sum was  
 through and ruch fethired, sum agane was fethirles,  
 naked and bare : this trie in testimonie heiroyf, to the  
 20 kirke of the nychtbour dorpe was brocht, named Tyrie,  
 and thair laid vpe, and evin to his tyme, he affirmes, hes  
 bene keipet.

Another thing no<sup>t</sup> vnlyke, he sayis, was seine, twa  
 3eirs eftir this, in a ferray vpon Tai, at <sup>169</sup>Bruchtie Craig :  
 25 last of al he inferis, that nocht lang, bot a litle eftir,  
 landet at Leith, the porte of maist renoune in the hail  
 Realme, a gret and monstrous schip, frome ane of thir  
 forsaid Iles, quhair thrie 3eirs, her anker being castne,  
 sche had stayed, her name christophorus, and brocht  
 30 now to the schore, he testifies that mony ane sawe the  
 balkes of the same schip cleine consumed, and ful of the  
 same kynd of wormes, sum of thame litle and young, sum  
 agane with the ful schapp of ane foul. And to the in-  
 tent, he mycht preiue, that to thir stockis and tries, that  
 35 grows in thir Iles, this vertue sulde nocht be attributed,  
 he says farther, that him selfe present, he saw bred of a

sey <sup>170</sup> tangle, mussilis, and quhen thay were apned, through desyre to knawe quhat was in thame was fund inclosed nocht fishe, bot foules, euerie foul conueining to the gretnes of the schel, quhairof is euident and cleir, his opinione is, that this generatione of Geis proceids 5  
no<sup>t</sup> of ane rotne stock, or of the frutes of thir tries that grow in the Iles, bot rathir of the maine Sey, quhilke Maro, and afor him Homer, estemed that the father of al things was it rychtlie called.

This in lyke maner wil preiue the sentence of Hect. 10  
Boyis to be true, quhilke eftir his depairting we obseruet on his behalfe. for in the 3eir of God 1562 in the same forsaid leith porte we saw a certane gret schip, bot through aldnes defected, quhilke the wintir afor, frome Portugal thair had arryuet, we saw her brocht to the 15  
shore and al her takilling loused. The hail peple than meikle meruelling, that war present, saw vpon the outsyde of this schip, mony thousandis of sik lytle foules stiking to the schip, thrie fingres lang, of a meruellous perfyte and weil schapen forme excepte that thay war litle, 20  
lyueles, and fethirles. Mairouer the 3eir of God 1566, was presented to the maist honorable, our noble Maistres Quene Marie of Scotis, quhill in Striuiling Sche satt, a branche of a certane trie fra quhilke mony fructes, as thay had bene, <sup>171</sup> hang doune, litle indeid, bot innumer- 25  
able mussillis, in quhilkes war fund no<sup>t</sup> fishe (a meruel) bot foulis, perchance of the same sorte as Hector Boyis testifies he sawe. In the meine tyme quhill this I wrot I came in cumpanie in Rome with Doctour <sup>172</sup> Allan of Ingland, a graue man, doctour of Theologie, quha 30  
testifies, how oft he saw thir lytle foulis in sik formes vpon the keilis of alde schipis, in the West of Ingland vpon the coste of langcastre and schore <sup>173</sup> thair. And this far of the Iles called Hebrides.

## OF THE ILES OF ORKNAY.

Thir Iles called orchades *lyis mair eistirlic*, *partelie* situat towarde the \* mayne Sey, and *partelie* towarde the sey called *Deucaledonicum*, in number thay ar xxxii. Amang thir is ane named *Pomonia*, quhilke is of sik a boundes that the inhabitouris calles it the mayne land,  
 5 and quhilke may haue the first place. In it is a citie to name *Kirkual*, of gude renoune throuch a *Bischopis* sait, twa castelis, the ane for the king, the vthir for the *Bischope*, baith of starke munitione. and trulie to speik without al invie the verie truth, nocht in the  
 10 Warlde *perchance* sal ze find quhair of les expenses, mair bountiful and large thay lyue, than *evin* thair: No<sup>t</sup>withstandeng growis thair no<sup>t</sup> ane trie, no<sup>t</sup> ane <sup>174</sup> pickle quheit, nochtheles in ates and beir it abundes. We remember in the tyme of King James the fyfte, leist  
 15 athir strangers or quha *cumis* eftir vs beleive vs nocht, that a hundir eggs *commonlie* war <sup>175</sup> cofte † for a frenche sous of Turine: and that nane think that I speik *sophisticallie*, thir eggs of quhilkes I speik ar henis eggs, and new or fresche: and agane that I be nocht thoct to  
 20 speik *hyperboliklie* or abone my boundes, I say les, thay sal vndirstande, than the truth is. for chances verie oft with thame, that thair *zewis* sumtymes twa, sumtymes thrie lambes at ance do lambe. To knawe the rest be thir, is als esie as to ‡ ken the *lione* be his taes. Thair  
 25 horses ar verie litle, litle mair than the asse, bot in labour meruellous durable. Of the foulis, of the fishes, how copious thair thay ar, I neid to say naything, quhilke far excellis the *commoun*e opinione of men. Is thair farther,

\* L. "Germanico"—the German Sea.

† L. "uno asse Gallico Turonensi"—for a French sous of Tours.

‡ L. "ut ex unguibus leonem"—as the lion by his claws.

a special benefite of God, quhairw<sup>t</sup> thay are bliste, as is affirmed surelie be thame of Irland, that thair is nocht ane serpent fund, nor fund is thair na vennemous beist, 3e quhat vennemous is, or \* lyke a vennemous kynde athir thair is not, as the <sup>176</sup> paddock; or than oft is 5 nocht, as the eddir. Valiantlie and balde thair vse thay to drinke, bot few (quhair of we wondir) thair sie we drunkne, or vnable to rule thame selves we find: nathir ony thair wod or <sup>177</sup> daft, as sum wil. Al thair cum to *perfyte* age,—nevir falling in na kinde of seikneis. † To 10 the doctour of medicine amang thame na man compleines, or makes his mane: because thay ar al induet with a gude constitutione, and starke complectione of body, and farther thay haue the benifite of a verie hailsume air: † to quhilkes, the labour, quhilke thay vse be sey and 15 lande, sa that it be moderate, gif thay apply, makis a 3oung and lustie age.

Meruelis.

Mony surelie oftymes throughe inuie that thay beir to sa gret felicitie, quhen quyettie creip in § behind backis thay walde; thay fal <sup>178</sup> platt on thair backes, that al may 20 behalde. How euir it be, to thair Patrone S. Magne neist eftir God thay attribute mekle; quhome thay say to appeir to thame in thair defence against thair ennemies in gret danger, and that oft to haue done thay affirme. Bot the gretter Iles of orknay ar thir, 25

St Magne,  
Patron of  
Orknay.

\* L. "quod venenatorum speciem habet, aut omnino non esse, cujusmodi est Rana, aut rarissimum esse, sicuti est anguilla"—animals that resemble poisonous kinds are either altogether unknown, as the frog, or very rare, as the eel.

† L. "Medicis apud eos nullus est quæstus"—among them there is no lucrative employment for doctors. The translator has mistaken the meaning of *quæstus*.

‡ L. "quibus moderatus terra marique labor accedens, ætatem floridam facit"—a moderate amount of labour, on sea and on land, being added to all this, makes their life very healthy.

§ L. "in horum sedes clanculum irruerunt, sed in maximas clades palam inciderunt"—some have attempted to settle there secretly, but have very openly incurred great trouble.

\* quhilkes this Pomonia conteines quhairof we afor  
 maid mentione, to wit <sup>179</sup> Soutrowassa, Rosa, Hoy,  
 Stronza, Etha, Pappa, Pappawestre, Sandes, Ronaldsa,  
 bot the les Iles ar Grainzie, Birza, Eglesey Wyer, Ger-  
 5 soy, Gersol, Kobunza, Sounnas, Stroma, Ouiskelle,  
 Northronche, and vthiris ma.

Ar lykwyse beyond the Isles of Orkney vthiris twa  
 † Iles subduet to Scotland, to wit of schytländ: frome  
 orkney distant a hundir myles, bot gretter than ony Ile  
 10 in orkney, amang quhome is verie litle victual, excepte  
 it be brocht in frome sum vthir cuntry. Al thair fishe  
 dryet in the sone, in thame thair riches consistes, and  
 in the oyle of quhailis, and of vthiris fishes, and in  
 the skinis of wilde beistes: for through sik kynde of  
 15 merchandise, the Holanderis thay allure esilie to thame,  
 and vthiris nerrest natiounis thair nychtbouris, fra  
 quhome thay receiue agane victual, and vthiris neces-  
 saris to thair vsses: Thay lyue nochtw<sup>t</sup>standeng as lyue  
 thair nychtbouris of Norway, surlie maist happilie, w<sup>t</sup>out  
 20 al seiknes, quhil thay be of a decrepite age: This age  
 with thame, at leist thay cal ane hundir ȝeiris: as indeid  
 ar mony among thame quha haue past this age, and ȝit  
 ar fresche and lustie, of body; The forme of thair body  
 beutiful, a decent stature, and manlie strenth: in the  
 25 rest thay agrie w<sup>t</sup> thame of Orkney. Of all Iles the  
<sup>180</sup> hindmest is Island in the freising Sey, neist the  
 pol artictie, quhair brayet fishe, thay vse for meil, and  
 thair of thay make breid, and the baines of thir fishe  
 thay vse for elding to the fyre. Sum halde the opinione  
 30 this to be the Ile called Thule: Bot gif this be it that  
 the Romanis called Thul, is a questione, and we haue gude  
 cause to ‡ doubte. for Tacitus writes, that the Romane

The Iles of  
 schytländ.

Island.

\* L. "Pomonia omnium amplissima de qua antea meminimus"—  
 Pomonia, the largest, of which we have already spoken.

† L. "insulæ scytlandicæ, quasi Scytarum terræ dictæ"—the  
 Scytland islands, so called as if it were the lands of the Scythians.

‡ L. "intelligi non potest"—i.e., Iceland cannot be understood as

<sup>181</sup> Classe, quhilke at the commande of Agricola sailed  
 about al Britannie, saw the Ile called Thul. Of <sup>182</sup>Thul,  
 quhilke Ptolomie discernet to be amang the hindmest Iles  
 of Schytland, vpon the coste of Norway, for the gret  
 space betuene can nocht be vndirstandet, and thairfor, 5  
 quhilke the Romanes than vndirstude to be Thul and  
 saw, athir for the fame amang al thir Iles, quhen may  
 be, that vthiris mair northirlie, nocht 3it haue bene in-  
 habited, or for the affinitie of the name, of quhilke we  
 spak afor, sum thinkes it be the Ile called Yla. for to 10  
<sup>183</sup>eik ane lettir is facile; and surelie gif 3e consider  
 rycht ouer to the West Yla is of al Iles the hindmest:  
 Sum thinkes agane it be Leuis. Bot be quhat it wil,  
 as Island is affirmed to be the hindmest of al Iles, gif  
 3e consider the north, we eftir our opinione, thinkes that 15  
 this was Thul. And lat this be sufficient baith for the  
 Iles called Hebrides, and for the Iles named Orcades.

the Thule which Ptolemy saw between Shetland and Norway. See  
 note



OF THE BEGI/VNING, THE MANERIS,  
THE ACTES, AND DEIDIS DONE OF  
THE SCOTIS MEN.

THE FIRST BUIK.

It was the jugement of sum of our Elderis of antiquitie, that nocht only to gret kingdomes and peples bot lykwyse to euerie citie and toune, war proffetable, that men of actiuitie, and indued with a singular ingine, to the Godis sulde ascriue thair birth and ofspring.  
 5 \* And with this opinione, albeit false, nochtwithstandeng no<sup>t</sup> vane thay thocht, thay intendet to persuade thair cuntrey people, that haueng a sure confidence in thame, quhome to thay had ascriuet thair natiuitie, thay mycht  
 10 with the gretter courage take in hand gret materis, ful of perrel and danger, and farther throuch this occasione, the hartes of the ennimies mycht be discouraged, quhen thair forces, thair intentione, and thair counselis thay war no<sup>t</sup> to bring against men, bot against the Godis.  
 15 That Alexander the <sup>1</sup>Magne sett him selfe furth for the sone of Jupiter Ammon, promouet him nocht litle. That the Romanes mycht cause thame selves to be thocht inuincible in the weiris, thay co<sup>n</sup>firmed Mars to

Sum natiouns vset to the goddis to ascriue thair natiuitie.

\* L. "ea quoque opinione, quanquam falsa non tamen stulta, suos etiam populares imbuendos esse existimarunt"—and with this notion, false indeed but not foolish, they thought their fellow-countrymen also should be imbued.

The author  
intendis to  
follow the  
pure and  
simple  
veritie.

be thair father. The people lykwyse of Britannie referis  
thair original beginning to Jupiter: for it is reported and  
put in writte, that the name \* of the Ile was gyune thame  
frome Brutus the sone of Æneas. bot latting pas thir  
fables and a hundir sik clattiris, we think nocht sa far to 5  
² repeat the beginning athir frome thir schameles and  
finzet Goddis, or frome † sike Gyantes as ar the sones of  
the Scottis menis Godis: bot only thay things that we  
mycht collecte compendiously, and expone as it war be  
the ‡³ margent, of the maist ancient monumentis and 10  
Wryteris of chronicles, frome our beginnning evin vnto  
thir our dayes and sal site nathing alienat, or discordeng  
wt the truth of the historie. Nathir coulede I evir, nathir  
jit can I commend thair intencion, quha deuyses mony  
thingis to decore and outsett, and the historie quha is 15  
witness of tymes, the maistres of lyfe, the lychte of the  
truthe, with mistie fables, and the painted colour of  
wordes, thay make mair darke and mistie, than thay  
make cleir. for a true and sincere speich is ay pure and  
simple: nathir, as ane trulie testifies, a Historie or 20  
cronicle euir is funde to be furnisshed with the preceptes  
of Rhethorick. We, thairfor, abhorring, nocht onlie  
frome fables and frome ⁴ leisings, bot frome superfluous  
ornament and decore, think it sufficient aneuch to sett  
the mater sincerelie and simpillie, as in verie deid it is, 25  
afor the eyne of the reidar, that the reidar may vndir-  
stand, and sie quhat difference is betuene this maner of  
wryteng, and gif it war all painted wt colouris of Rhe-  
torick. Quhen thairfor our intencion is of this ordour  
to proceed, I desyre nocht that ony of our cuntreymen 30

\* L. "sibi insulæque datum"—the name was given to themselves  
and to the island from Brutus, &c.

† L. "vel a gigantibus, eorum filiis, Scotorum originem repetere"  
—to seek the origin of the Scots either from the Gods, or from the  
giants, the sons of the Gods.

‡ L. "Summatim et velut per indicem"—summarily and as if by  
index (margent).

- mervel or reprehend mair scharplie than *perchance* the cause requires, that we propone nocht al things, quhilkes we haue collected out of the *monumentis* of our elderis, bot thay things only no<sup>t</sup> alienat frome the truthe of the
- 5 historie, and appeires to haue a sure ground for thame. Nathir sulde ony vthir confideng in his awne opinione, start vpe, gif I conceal nocht thay *monumentis* of our elderis, as al in ane firme consent thay left thame vnto vs, of the begining of our natioune maist auncient
- 10 surelie, and of vthir secrete thingis, vndir als gret obscuritie. ffor gif we walde think of euerie beginning of euerie natione sen the warlde was maid, twa things almaist ouer al sal we find, in the beginning athir sa
- \* terrible that we *contemne* thame, or sa feinjet that we
- 15 skorne thame. Quhat the Romane and Greke *historiographours* declares in the descriptione of the first *vp-rysens* of thair Republik and *commoune* welth is to al patent, the rest † I pas ouer, of quhilkes mony now vndir ane mule and lumpe of clay ly togither.
- 20 Quhairfor because the purpose of our method of proceiding permittis nocht that we be lang in plucking out or repeiting the opiniounis of vthiris men, quhilkes we haue collectet of the *vp-rysens* of our natioune, maneris, and behauour, and deidis done amang thame,
- 25 of mony things we sal taist a ‡ few as we may, *perchance* nocht far by, bot mid way.

uncertane  
the begin-  
ning of  
euerie na-  
tion.

\* L. "Horrida"—rough, uncultivated.

† L. "ut ceteras gentes, quarum multæ eodem luto hærent, jam præteream"—to pass over other nations of whom many stick in the same mud, *i.e.*, make the same extravagant statements.

‡ L. "Pacula ex multis utcunque delibabimus"—we shall taste, at all events, a few out of many.

OF THE ANCIENT ANTIQUITIE AND ALDE OFSPRING  
OF THE SCOTTIS NATIONE. AND HOW THAY  
CAME FROME ÆGIPTE AND CAME TO SPANE.

Rasones for  
the ancient  
Empire con-  
tinual and  
still constant  
of the scottis  
natione.

That the Scottis natione \*hitherto hes bene maist  
ancient, and to God and man hes bene bathe grate  
and acceptable, testifies thair daylye habitatione in the  
land quhilke presentlie thay inhabite, thair sure and  
constante libertie frome age til age, thair lawfull suc- 5  
cessione of kingis sa mony hundir ȝeirs; thair quick  
receiue<sup>ng</sup> of the christne religione, and evin vnto this  
age sa constantlie in it perseueiring; The suir, haly,  
inuiolat, and maist ald and ancient bandes with strange  
kinges keipet firme and stable vnto this day, the gret 10  
corage mairouer, quhilke ay was inuincible, now cheiflie  
may be seine to schine in that natione in this mirk and  
mistie tyme, this warlde now sa neir ane end, and weirand  
sa fast away. Quhilkes quhen skairse may be fund in  
ony vthir natione, al thir to concur together, we may 15  
suirle say, gif the Scottis haue nocht had thair begin-  
ning frome thair finȝet Godis forsaidis, at leist thair  
ofspring na doubt thay haue had frome sum † stout and  
excellent persounis baith in virtue and nobilitie. We  
haue in traditione, set furth, be our cronicles, y<sup>t</sup> thir 20  
was the Grecianis, and Ægyptianis. for only vnto that  
ane Cecrope, quha bigit Athenis, to his sone, I say,  
Gathel thay refer our hail stock, and him to be author  
of our hail natione; quhilke Gathel sum wil to be the  
sone of Argus Neolus quha was the fourth king of the 25  
Grecianis. for in the Cronicles thay set down, that

from the  
Grecianis  
and Ægip-  
tianis the  
Scottis men  
to haue thair  
beginning.

\* L. "Deo et hominibus carissimum hactenus fuisse"—the most  
ancient nation of the Scots has hitherto been most dear to God and  
men.

† L. "a fortissimis saltem Heroibus ortum habuisse"—that at  
least they sprang from the bravest Heroes,

quhen Gathelzs \* passed by Macedonia and Achaia  
 mair arrogantlie, presumptuous, and mair proudlie, than  
 was decent, or was his dutie, and thairfor to declyne the  
 Ire of his father and freindes, and to eschewe thair  
 5 seueritie, he descendet into Ægipte accompanied †nocht  
 with a smal power, in the tyme of Moyses, and for the  
 gret actiue actes, and douchtie deidis that thair he  
 wrochte against the Æthiopianis than ennimies to the  
 Ægyptianis, at last he cam in sa gret fauour with Pharao  
 10 the king, that he mariet Scota his dauchter. Bot quhen  
 that king was deid, and now starte vpe, ‡ as the scrip-  
 ture says, another king, his name Bocchar Pharao, that  
 knew now not Josephe, bot oppressed Israel the people  
 of God with <sup>e</sup>dour and sair seruitude, quhen thairfor  
 15 Gathelzs perceiuet the diuine Ire kendle toward the  
 Ægyptianis, strukne with a richtuous, and true terroure,  
 he began to think how to flitt from Ægipte, and how to  
 find a nue habitatione. Quhairfor no<sup>t</sup> long eftir, quhen  
 he had prepared al things necessar to the Sey and his  
 20 Veyage, and lykwyse quhen he had gathired with him  
 baith of the Grecianis, and of the Ægyptianis, quha, as  
 him selfe was, through feir of the plaig war strukne, ane  
 armie gret and sufficient, with his wyfe and barnes, he  
 schipit at the portes of the riuer of Nile : thaireftir quhen  
 25 be the Sey called Mediterrane, that is betuene Afrik, and  
 Europ, he lang had <sup>e</sup>rauuet and wandirit, at last he  
 arriuet in Numidie, a cuntrey now called Barbarie :  
 quhairfra be the cuntreymen with gret force being put  
 abak, he saillet ouer to thay frontiers and marches,  
 30 quhilkes eftir mony 3eirs war called Lusitania. Thair-

Gathel mari-  
 ed Scota the  
 dauchtir of  
 King Phar-  
 ao to his  
 wyfe. ✓

\* L. "per Macedoniam et Achaia insolentius fuisset grassatus"—had behaved with great excess throughout Macedonia and Achaia.

† L. "Non parua militum manu comitatum"—accompanied with no small following of soldiers.

‡ L. "Bocchareque Pharaone ejus filio"—and Bocchar Pharao his son oppressed the people of God, &c. The Scripture is not mentioned in L.

How the  
Scottis men  
arriued in  
Portugal.

eftir sum esteimed, \* that this first was Portugal, quhilke now in the lattir dayes be rycht and rasone, as it war, is returned to the ald name agane, as afor it had corruptedlie bene called the porte of Gatheli.

Quhen thair he had brochte his power and men of 5  
weir, and had socht through the feildes victual, to wit, corne and cattel quhair<sup>t</sup> he mycht refreshe his people opprest with sair hungre, cumis al in armes the cuntrey people, in haste to expel thair force. Thay cum ford-  
warde with gret puissance, power, & violence, battel 10  
thay ioyne. Bot Gathel obtaining the victorie, <sup>7</sup>contrare his ennimies quhome he had ouircum, al humanitie and gentilnes that he culde, he vset, of that hope and opinione, that he sulde drawe that people to sum amitie, and to sum bande of freindschip bring thame, and kyndnes. 15  
Nocht lang eftir his armie began to erect the citie called in Spayne in thir dayes Bracha, quhilke then was called Brachara betuene the twa riueris Minius and Durius, nocht far frome the Sey syde. quhilke Warke that the inhabitours mycht interrupte and hinder, prepares with 20  
a new power to truble Gathel, and to stop his interprise, through battel. Bot quhen thay sie his men of weir nocht only able to fecht for † the manteinance of the religione and priuat substance, bot stoutlie to stryue for thair lyfe, thay cal Gathele til a familiar speiking: Thay 25  
schawe him vpon the north syde of the cuntrey, brade feildes indeid bot few inhabitouris, and that be ane oracle thay vndirstude, that ane strange natione sulde obtaine that hail cuntrey, quhair gif he, with his, walde <sup>8</sup>gang, thay promise faithfullie vndir ane athe, that thair weirlic 30

How the  
Scottis cam  
to Cantabria  
called now  
Biskay.

\* L. "eam primum Portugalliam (quæ jam quasi postliminii jure ad priscum nomen rediit) tanquam Gatheli portum corrupte dictam fuisse." It was first called Portugal as if by corruption of "Port of Gathel," and now, as if by right of reprisal, has returned to its ancient name.

† L. "Pro aris et focis"—for altars and hearths—*i.e.*, for hearth and home.

armies, in tyme of neid, thay sulde ioyne with him against  
 al ennimies how fearce and deidlie saeuir thay be. Ga-  
 thele acceptes the conditione, and the diuine seruice of  
 thair maner being done, rycht thairfra w<sup>t</sup> his cumpanie  
 5 he passis to that place; heireftir that Prouince frome this  
 Gathel was called Gathelitia, quhilkes this day thay cal  
 Galitia in Spayne. Thair, how sune the bande was maid  
 with the inhabitouris, In haist he bigit the citie than  
 called Brigantia thaireftir \* Noia; now quhilke Compos-  
 10 tella thay cal, † bot the first ornament of that cuntrie, be  
 name was Brigantia, quicklie he decorat the citie baith  
 with lawis, and wallis; farther he commandet, that nocht  
 onlie be thir lawis sulde thay lyue, bot that thay sulde al  
 be as it war marked with ane commoun name, calling  
 15 thame al Scottis fra the name of his Wyfe, albeit is plane  
 and euident that mony hundir ȝeiris eftir, thay war called  
 Gathelis fra Gathel. Now is reported that thay extendet  
 thair boundes to Celtiberie, of quhilke is a parte Canta-  
 brie in Spayne, quhilke parte now thay cal Biskay, quhilke  
 20 the riuier Hiber rinis by. Bot how litle vane, or vnfinȝet,  
 ar thay things that our histories settis furth, of Gathel<sup>is</sup>,  
 cleirlie aneuch testifies that maist ancient tounge of the  
 alde Spaynzards, quhilke nathir the ald Romanis, sub-  
 dueris of the Warlde, nathir quha cam eftir thame  
 25 victouris, the Gothis, culde euir ȝit abolishe or scrape  
 out of remembrance, as testifies this day the language  
 of Biskay. farther thir of Biskay, the Irishe men, and  
 our Scottis Irishe acknowlege the same for thair first and  
 mother tounge: and quhilke nocht only be thame, bot be  
 30 our maist ancient nyctbouris of Britannie, commounlie is  
 called, as it is, the Gathelik tounge, albeit corrupetlie.  
 As tueching thir maneris and <sup>o</sup>trade of lyfe, thay  
 affirme, quha weil knawes, that litle difference is be-

\* L. "Novium."

† L. "Brigantiæ primum regio nomine ornatus"—at Brigantia  
 he was first honoured with the name of king.

tuene, \* na nocht in this age. This mairatouer wil  
testifie, that we reid sett furth into thair praise, in latine

<sup>10</sup> Cantaber ante omnes, hyemisq<sup>ue</sup> æstusq<sup>ue</sup> famisq<sup>ue</sup>  
Inuictus.

The sentence of this verse of alde

Commendes the peple of Bisky

That contrare hunger, heit, and calde,

† Was na compare, the truth to try.

Of quhilke we reid, albeit attributed to the people of  
Cantabrie now named Biskay, our Scottis hilande hes ay  
mekle deltyed in that prayse, and as vthiris settis furth, 5  
y<sup>t</sup> thay of Cantabrie or Biskay, quhen be thair ennimies  
thay war crucifiet, vset to sing sangs of joy and blythnes,  
and hymnes of mirrines ; of ouris, in this warke, wil occur  
sundrie exemples, and indeid worthie of remembrance,  
sa that it be for the faith and constancie keipet to thair 10  
cuntrey and thair captaines. Bot now ‡ proceid we will  
to make our natione more notifiет and cleir.

\* L. "Ne in hac quidem ætate"—not even in these times. But  
the Basque tongue has nothing to do with Gaelic, or any other Celtic  
dialect.

† The fourth line of this stanza was a second attempt on the part  
of the translator. The first attempt still exists in the MS., between  
the third and fourth line, scratched over but not illegible. It runs  
thus:—

"Nane thol culde mair vndir the sky."

"Thol"=to endure. Elsewhere he writes *Biskay*; here *Bisky*;  
presumably for the sake of a rhyme. The quotation is from (Bk. 3,  
326 of) *Silvius Italicus*, a poet who flourished A.D. 77. I quote  
from Andrews's *Latin-English Lexicon*, as I have never seen a  
copy of *Silvius Italicus*. It may be more concisely translated:  
"The Cantabrian, in endurance of cold, heat, or hunger, superior  
to all."

‡ L. "jam ad reliquam gentis nostræ propagationem pedem  
refero"—I now proceed to the further propagation of our race.



## HOW FIRST THE SCOTTIS CAM TO IRLAND.

In a schorte tyme Gathel his people sa multiplied and grew, that \* excepte thay had expelled the people with quhome thay had maid the band, because thay brak  
 11 trues, that excepte, I say, thay had chaist thame clein  
 5 out, thame selves had bene compelled to seik a new duelling. Hiber thairfor and Himechus, the twa sones, quhilkes Gathel gatt with his wyfe Scotas, heiring of ane Ile, baith fair and fertile nocht far frome thame, towarde the North, thair ar thay past with gude wil, and consent  
 10 of thair father and counsel, to explore the mater, and se gif all things war in verie deid as was reported of thame. Quhair quhen thay cam, and a litle had spyed out, thay fand it mekle bettir than the rumour was, or was reported, thaireftir thay 12 proponed, thair to plant a stable and  
 15 sure mansione, and duelling place, to thame selves and thair eftircumers. And making freindschip with sa rude a people, thay tho<sup>t</sup> that eftir sum lycht skirmishes, thay mycht grow into ane people. Quhairfor Hiber, Himechus remaneng stil prefecte of the Ile, returneng to Biskay  
 20 eftir his fathiris deith is halden as king amang the people. He far crueller than his father, conquessing the nerrest tounis, enlairget the impire baith in lenth and 13 bredh. Nocht lang eftir, trues ar bund, mariages ar maid with sum of the Inhabitouris, The Scottismen ilk  
 25 haueng gret affectione ane toward another, and mutual beneuolence, agreit in ane, and now first of al thay named the cuntrey 14 Hiberia, eftir the name of Hiber, euin as thay did the nerrest riuer, calling it Hiber; transferring the names of Gathel and Scotas to Himechus, and quha

quhen the  
 Scottis cam  
 first frome  
 Spayne till  
 Irland.

Hiberia  
 frome Hiber.  
 The eftir-  
 cumers

\* L. "nisi eos quibuscum foedus inierant, violata fide, suis sedibus ejicerent," &c.—unless they should break their word, and drive out those with whom they had made the treaty, they themselves would be obliged to leave.

of Hiber  
reygues in  
Hiberia,  
quhairfra  
they now ar  
called  
\*Spaynzerds,  
or Hispani-  
ards.

war with him. Thair the eftircumeris of Hiber war  
lang gouernouris of the cuntrey, of quhilkes Metellius  
Hermonæus, Ptolemæus, Hibertus, Simon Brechus, war  
cheife esteimed and haldne maist notable.

OF SIMON BRECHUS THE FIRST KING OF SCOTTIS  
IN IRLAND OR HIBERNIA.

How  
Hibernia as  
was named.

Quhil in Spayne, sik a <sup>15</sup>rippet is among thame, and  
sik ordour put til executione, Hemechus thinkand it war  
a mater of gret ingratitude to be vnkynd, to gyue for  
gude na gude agane, myndful thairfor of the benifit <sup>q<sup>like</sup></sup>  
on him his brother had bestowet, makeng him gouernour  
of the Ile, walde name the Ile in remembrance of his  
brother, and nocht of him selfe, frome Hiber, I say,  
walde name it † Hibernia; With gret wisdome and  
prudence he gouerned baith the peples, and Juget thame,  
descidet al materis of controuersie, and ministered Jus-  
tice, with gret respecte baith of thair <sup>16</sup>geir and of tyme. <sup>15</sup>

In Hibernia  
quhen Hime-  
chus is  
deid sedi-  
tiouns ar  
begun.

Bot quhen Hemechus was deid, the twa peples betwene  
thame stoutlie straue for the electione of a new gouernour,  
for the affectione that ilk had to his awne kynde, quhen  
the ane kynd walde haue the king to be chosen of his  
generatione, the vthir of his. Thaireftir rais daylie and  
cruel battel betwene thame, and on baith the handes new  
capitanes thay <sup>17</sup>cheised, and with baith the pairties  
weiris ar begun of new. Sa gret appetite and wil of  
beiring rule did fyre wpe, and inflame baith the peples <sup>20</sup>

\* L. "unde Hispani Hiberi dicti"—whence the Spaniards are  
called Hiberians.

† L. From the beginning of the chapter to this word, stands in  
the Latin text as follows: "Dum hæc apud Hispanos geruntur  
Hemechus insulam, cujus præfectura a fratre acceperat, beneficii  
memor Hiberniam appellat"—while this was going on in Spain,  
Hemechus, mindful of kindness, named the island of which he had  
been made ruler by his brother, Hibernia.

for ouris entirit in the Ile of na vthir intentione than to constitute a perpetual duelling to thame selves, and plant a forme of ane Impire. Bot the ald inhabitouris, how feired sa evir thay war at the beginning quhen thay saw  
 . 5 that nue natione, nochtwithstandeng calling to remembrance how thay war descendet of sa noble a stock and of sa balde Gyantes, thame selves thay tho<sup>t</sup> in a verie miserable state, and thairfor eftir lang consuetude togither, and ilk knew vthir weil, and thair conditionous  
 10 war sa notorious, thay began to take mair courage to thame selves. Bot eftir continual battel and cruel weiris, strenth decayit on baith the handes, eftir quhilke peace for a quhile succedid. Bot now litle and litle thair forces beginning to florishe weiris of new startis vpe, in  
 15 quhilke daylie course thay draue ouer mony zeirs with smal odis amangs thame, bot amaist ay æqual w<sup>t</sup> thair aduersaris. The Scottis, at last, now eftir gret slauchtir, sent ambassadours to Metellius King of Spayne, <sup>18</sup> be- seiking him that in al possible haste, he walde, against  
 20 thair cruel aduersar send thame sum supplie: quhilke excepte war done, thay feired no<sup>t</sup> litle, bot verie sair, that in Hibernia al sulde succeid verie ill. Metellius wissing baith his awne weil, and the weil of his freindes, denyet nocht, bot gladlie granted thair askeng, and with  
 25 his thrie sones, Hermonie, Ptolomie & Hibertus sent a stout armie of balde men of weir, quha <sup>19</sup> dantouned at last the Inhabitouris, bot no<sup>t</sup>withstandeng no<sup>t</sup> without cruell weiris. Quhen al thingis now war pacified, Hermonie returnes to his father, and left his twa brethir,  
 30 Ptolemie, & Hibertus, thair behind him. Thaireftir was thair mony zeiris eftirhind a happie and gret successe of al things, for without al controuersie al power and authoritie to him only was referred, quhome the people elected. In the meane tyme thay bigit tounes, sett doune lawis,  
 35 and planted a religione of thair maner. <sup>20</sup> Quhil now in peace thay daylie perseueirit, thay in riches lykwyse and

Metellius  
King of  
Spayne  
sendis cum-  
panis of  
men of weir  
to help the  
Scottis in  
Ireland.

in number multiplied, sa baith pissant and potent thay grew. Bot ouer gret prosperitie, as oft chances in the warlde, brocht furth this alde accustomed and arrogant presumption: for seditiouns of new ryses agane amang thame stryuing for the supreme authoritie, and quha 5 sulde be supreme heid, at quhat tyme \* it had cum to mekle warr, than was afore, excepte <sup>21</sup> Thanaus, a man with thame nocht of smal bot of verie gret æstimatione (quha bot a litle afore was frome Hiberia to Hibernia 10 cum, to reioyse on thair behalfe, for thair fælicitie and mak mirrie with thame) and for the same cause was sent), & excepte he, I say, prudentlie and wyselie had opponed him selfe to the multitude, had bene mekle \* war than afore. The diligens, thairfor, Industrie, and trauale 15 of this Thanaus thay vsed to eschewe stryfe and dissentione, to keip aback slachtir that vset, through the ambitione of some to brek furth; & through quhais authoritie first was done and begun, that the liberal and frie electione of a prince sulde be maid abrogat, and of na effecte, and that he suld be maid king, to quhome be 20 rycht of heritage his sones or † oyes followeng sulde succed to the kingdome. And than surelie first of al through this manis Counsel, was Simon brechus (a man maist notable in respecte baith of the blude of Metellius that he was and than of gret Justice, and induet w<sup>t</sup> all virtue) 25 called frome Spayne; and quhen he was sett in the Chyre called the Chyre of Destinie, to wit, quhair the kings ar crowned, vpon his heid is sett the kings croune, the 3eir, afore the birth of Christe, 695 saxthundereth nyntie and fyue: the 3eir eftir was bigit Rome 60, 30

Simon  
Brechar is  
first king of  
Scottis in  
Ireland.

\* L. "ad multam maiorem injuriam"—it would have come to much worse mischief. "*War*" = *worse*. The translator repeats the passage twice.

† L. "Nepotes"—descendants. Both the Latin word and the Scottish equivalent "oyes" are a little ambiguous, and may mean either grandsons or nephews—descendants either direct or collateral.

the saxtieth, and this with al votes was done. This  
 23 marmore stane in forme of a chyre, Hiber brocht with  
 him, quhen he *cam* frome Hiberia to Hibernia, as is re-  
 ported, and we haue be traditione set doune : \* quhairfra  
 5 began the 23 taken of gud luk of a kingdom to follow. In  
 this chyre, quhilke our cuntrey people called of Destenie,  
 all our Scottis kings evin til King Robert the Bruse the  
 first, vsed to be crowned : Bot than it was transported  
 frome Skone in Scotland quhair than it was, to West-  
 10 monaster in Londoune, quhair now it is keipet, and this  
 was done be king Edward of Ingland. † Thair hail  
 traist, and al thair hope was in this opinione *quhairfore*  
 thay reft it. The opinioun was in thay dayes, that  
 quhaireur that chyre war fund to remane, the kingdome  
 15 of Scotland thair sulde be, *conforme* to that, quhilke now  
 mony hundir 3eiris hes bene fund 24 writne thairin. as  
 followis.

The marmor  
 chyre is the  
 Scottis chyre  
 of destinie or  
 gude luck. ✓

‡ Ni fallat fatum, Scoti quocumque locatum  
 Inuenient lapidem, regnare tentur ibidem.

Quhair Scottis this marmour chyre find stand,  
 It hes in writte, thair thay sal reygne  
 With al gude luck ouer sey and land  
 Gif luck be true, and thair be king.

That first custome notwithstanding of electione of a  
 King, as we said afore, grew sa stark, and in sik ane  
 20 vsse, that hithirto the Rewlaris of Irland, and men of the  
 principal houses 25 nocht rathir ar admitted to the do-  
 minione be successionne than be electione of thair stock  
 and kindred, sa gretlie is that peple addicted to the  
 constitutionns of thair elderis. King Brechus, with gret

\* L. "Unde futuri Regni omen cæpit"—whence he took the  
 omen of the future kingdom ; or whence arose the solemn usage of  
 the future kingdom.

† L. This sentence does not occur in L.

‡ Unless fate be false, wherever the Scots shall find this stone  
 placed, there shall they rule.

Quhairfra  
Thani ar  
named.

The name  
and begin-  
ning of  
Brigantes.

The seid and  
successione  
of Simon  
Brechas stil  
inherited  
Ireland.

The Ile  
Rothsay,  
quhairfra  
it is named.

felicitie gouerned that peple lang : and that throuch the  
counsel and Wisdome cheiflie of Thanais, quhome the  
King nocht only promouet to gret honouris, bot decored  
with gret raches, and braid landes in the south coste  
betuene the gret mountane in \* Spayne called Sacrum 5  
promontorium (or the haly hill) betuene it, I say, and the  
riuer called Byrsus : Mairouer with ws, the Gouernouris  
of countreyes, mony hundir 3eirs following, frome that  
man Thanais, war commounlie called <sup>26</sup> Thani. The In-  
habitouris of that toune quhilke in Hiberia was first bigit 10  
called Brigantia, named thame selfes Brigantes frome  
the toune of quhilke thay war vpsprung : of quhais  
eftircumeris sum eftir mony 3eirs entiring on the coste of  
Albion, that land quhair thay cam to, thay called Bri-  
gantia, quhilke this day we cal Galloway : and this was 15  
vndir king Fergus first king of Scottis. Simon Brechus  
gouerned and handlet the Scottis effairis in Irland with  
gret honour and prayse, the space of xl. 3eirs. To him,  
in the kingdome, his sone Fanduff succedit ; to Fanduff  
Ethion, neist him Glaucus, thridlie, Nathasill, finalie 20  
Rothsay, quha first of the Scottis †hielandis landet in  
the nerrest Iles of Albion, quhairthrouch we knawe ane  
Ile named Rothsay that first be him it was inhabited.

#### HOW THE SCOTTIS FIRST CAM IN ALBION.

The 3eir quhen the scottis cam in the Iles of Albion  
first, quhilkes we cal Hebrides now, was the hundir and 25  
auchtint 3eir eftir the Impire of Simone. Bot eftir thay

\* L. adds, "(Hodie incolæ Doudail vocant)"—The inhabitants now call it Dovedale. "In Spain" is not in Latin text.

† L. "ex Hibernicis Scotis"—first of the Hibernian Scots. The translator very often puts *hieland* for Hibernian or Irish. Rothsay is the island of Bute. Fordun says it was called Bute from the *Bothe* or shrine which St Brandan set up there.

- war entired in the main Land, the partes of west Albion, cheiflie the North thay first occupied : And than the first prouince thay named Argathil, now Argyl frome Gathel the father of the natione. Bot than, that thay war
- 5 nocht without lawis and Impire, \* euerie familie or hous set a heid ouer thame selves, quhilkes in thir dayes we cal capitanis. Thir thay holde in sik honour and æstimatione, that thay vsed commounlie to sueir be thair names and handes. Bot quha that aith had brokne,
- 10 surelie was na vthirwyse punissed than gif the name and diuinitie of God he had violat : for thay beleiued sum certane diuinitie to be in thair heides and gouernouris, quhome thay vsed to cal vpon for helpe, 3e in all dainger. And nocht onlie cam that opinione schortlie nocht in
- 15 obliuione, bot in sa far, that sum of thame evin in thir dayes, quhen thay sueir that aith, than thay think that thay surelie, solemlie and halylie haue suorne. Vndir sik gouernours and gydes thay florished mony 3eirs, and in gret peace without externe weiris of strangers, bot
- 20 multiplied meruellouslie and grew in a copious and populous people. Nathir socht thay ony vthir policie, † sa lang as thay vset thir maneris, to lyue vndir sik gydes and gouernours, and vndir sik kings ; ay and quhill thay war invadet be that potent natione of the peychtes throuch
- 25 counsel of the Britanis ‡ quyetlie vndir <sup>27</sup> thoum ; and than thay began to craue helpe frome Ferquhard king of Irland : Ferquhard thairfor frome Irland directeng his sone Ferguse, with ane gret armie, til Albion, him thay declairet king.
- 30 Bot because in this place we treit of Albion, mynding heireftir to speik nocht litle of the peichtis and britanis,

The Scottis, first cussing to albion, thay occupie argyl.

Euerie hous set a heid ouer thame selfe.

Thir heidis or leiders ar haldne in gret reputatione.

The Scotti mony 3eirs leiuet vndir gouernours or heides ouer euerie hous and familie without a king.

\* L. "Singulæ tribus singulos Duces sibi præfecere"—each tribe placed a leader over itself.

† L. "Neque aliam politeiam, sub uno Duce, Regeve, constituere"—nor did they institute any other system of government under one chief or king, until they were attacked by the Picts, &c.

‡ L. "Clanculum"—secretly = "*quietly under thumb*."

I thocht gude, that afore I set doune the historie of the ordour of our Kingis, we first in a schort *compend*, make mentione of the natiounis that occupiet al the partes of Britannie, and thair kingdomes, and laungages, frome the beginning.

5

OF THE NATIOUNIS, KINDOMES, AND LANGUAGES  
QUHILKES NOW, OR SEN THE BEGINNING, HAUE  
FLURISHED IN SCOTLAND.

onlie thrie  
natiounis  
sumtyme in-  
habited  
Britanie; to  
wit the Bri-  
tanis, the  
Scottis and  
Peychtes.

The Impire  
of Britannie  
changet oft.

In alde tymes thrie peples onlie war in Britannie, the Britanis, the Scotis, and the Peychtis. The Britanis nochtheles maist ancient: for a thousand a hundir and saxtine 3eiris before the Romanis thair cuntrey invadet, vndir Julius Cæsar, the Britanis \*possessed that Ile: 10 quhais Impire nochtw<sup>t</sup>standeng athir †succeeding to thair awne eftircumers, or be violence, force and compulsionne occupied be strangeris, hes oft bene changet, as the Inglise historiographouris beiris at large. for to the Britanis gyuen<sup>g</sup> place succeidet the Romanes; quhen 15 the Romanis war expelit, the peychtis and the Scottis tuke possessione: The Britanis now callis the Saxonis to dryue out the Scottis and peychtis, quha neist succeidet to thay <sup>28</sup>roumes; quhen the Saxounis war dantouned succeidet the Danes of Denmark: quhen the 20 Danes ar dung out, the Nortmans establishes that forme of ane Impire, in quhilke we this day sie the dignitie of the Inglishe name perseueiring, quhilke be thair monumentis cleirlier thay testifie than that we sulde make mony wordes in oft repeiting. Quhairfor hail 25 Britannie, quhilke in the dayes of the Venerable Beid

\* L. "Intrasse"—are said to have *entered* the island 1116 years before the Romans.

† L. "jure derivatum in suos"—either lawfully handed down to their own.



was parted in x. kingdomes, in this tyme is diuidet  
 bot in twa: for the kingdome of the peychtes, quhilke  
 in that age was maist large and ample, in a schort tyme  
 eftir cam into the Scottis handes. Bot al the rest, to  
 5 wit the Eist Saxonnis, the West Saxounis, the South  
 lykwyse, and the North, the Danes and Nortmanis and  
 than thay alde Britanis that duelte in \*Cornwal, at  
 last grew together in ane people, as in ane body and in  
 ane kingdome. Nathir lat ony man think that I walde  
 10 pare, or in ony thing diminishe the æstimatione and  
 Antiquitie of the alde †Britanis, quhen my selfe I  
 acknowlege to be mekle <sup>29</sup> debtebunde to thame. for  
 albeit at this tyme vnder the kingdome and Impire of  
 Ingland thay lyue at libertie, no<sup>t</sup>withstandeng this honour  
 15 by ‡the rest thay may ascriue to thame selves, and quha  
 leiuies with thame obedient to thair *command* may justlie  
 clayme to thame selves this ry<sup>t</sup> and authoritie, first that  
 thay take thayr begin<sup>n</sup>ing of that ancient antiquitie of  
 the alde Britanis quha war the first that gaue that name  
 20 to the Ile, and quha that parte of the cuntrey quhilke  
 now is called Ingland helde frie mony hundir ȝeirs from  
 violence of all ennimies evin vnto Julius Cæsar, and stil  
 keipet incorrupte baith thair language and maneris,  
 § Insafor that no<sup>t</sup> only of this Ile may thay verilie be  
 25 called the first. Thairefter y<sup>t</sup> nocht only for a lang  
 tyme, albeit nocht || altogether, against the Romanes

In Britane  
 war sum  
 tyme x.  
 kingdomes  
 now bot 2,  
 Ingland and  
 Scotland.

\* L. "Cambriam et Cornubiam"—Wales and Cornwall.

† L. "de Cambrorum seu Vallorum, et Cornubiensium antiquitate"—the antiquity of the Cambrians or Welsh, and of the Cornish.

‡ L. "id tamen lucis et gloriæ, præ ceteris qui illorum sceptro parent, juste sibi vindicare possunt"—yet this much honour and glory may they justly claim for themselves over and above the other peoples who obey that (English) sceptre; first, &c.

§ L. "adeo ut . . . tantum non aborigines vere dici possunt"—so that they may be truly called only *not* aborigines; *i.e.*, all but aborigines.

|| L. "sejunctis viribus"—with separate forces,—not all together.

The Saxons  
be their cap-  
tane called  
Inglesmen.

selfes, bot against the considerat kings the Scottis and  
Psychtes, and lykwyse against the Saxounis quha war  
requirēt to helpe thame against \* vs, † finalie thay oc-  
cupieng thair awne kingdome throuch innumerable skir-  
mishes, thay did manfullie, stoutlie and baldlie. (and 5  
‡ quhilke mycht weil be thocht to haue bene done in  
Reuenge of the <sup>30</sup> Pelagian heresie, and lykwyse of the  
unlawful band maid with thame quha that tyme knewe  
no! Christie contrare thame quha war christne brethir.)  
Nathir was thir of Walis compellit be force, haueng sa 10  
¶ gret courage, to duell in Wales, as in the waistest, bot  
as in the surest parte of Ingland; evin as thair sumtymes  
thay had thair awne kings, thair awne Princes, and thair  
awne Capitanis, and skairse evir with gud wil obeyet  
thay the Inglesmen, how sair saevir the weiris had ouir- 15  
thrawin thame, afore Henrie the seuinth, quha of the  
Walis or Britanis was borne, succidet to the kingdome.  
At last throuch his gift the Britanis of Cambrie or Wailis,  
as thay now cal thame Cambrobritanis, war induet with  
libertie mair than afore, war glade of his beneuolence, 20  
and war vniit in ane people vndir ane law, æqual maneris  
and conditiones w<sup>t</sup> the Inglesmen, war of ane nobil and  
hich Ingine and gret eruditione, and as we remember,

\* L. "Nostros"—our people. Leslie identifies himself with the Picts and Scots.

† L. "sibi adversos nostros in auxilium accersitos, sed tandem ipsorum Regnum occupantes"—The Saxons who had been called in to help them (the Britons) against us (the Picts and Scots), but who at length seized upon their own (the British) kingdom.

‡ This parenthesis should come after the word "*kingdome*." "quhilke" refers to the fact there last mentioned—namely, that the Saxons seized upon the country they had been called in to protect. The "unlawful band" is that of the Christian Britons with the heathen Saxon, against the Christian Picts and Scots.

§ L. "Neque illam animi magnitudinem, in Cambriam et Cornubiam ut in asperiora sed tutiora loca, Anglorum armis detrusi, statim remisere"—Nor, when driven by the arms of the Angles into Wales and Cornwall, the wilder but safer parts of the country, did they soon lose their courage, for even there they had their own kings, &c.

- our age hes brocht furth nocht few, sen we remember, in  
the Catholik religione verie <sup>31</sup> constant; (evin as the  
Ingles men mony ma of thame does, albeit sum of thame  
\* raue and declyne by the way) † quhome nocht only  
5 w<sup>t</sup> meritorious and due honouris decores that Ingland  
at hame bot evin afeild externe and outland nationouns,  
insafar that gif Cambrie or Walis with her mountanis  
and craigs honour nocht thame, no<sup>t</sup>withstandeng thay  
through thair vertue wil decore and honour her.
- 10 Concerneng the <sup>32</sup> touns, declairis Beid that in his  
tyme our Ile by the Latine toun quhilke, he says, in  
the kirke was ay commoun, four languages, he says,  
‡ was diuershe. and sa mony we may affirme vs to haue  
in this our age, sa § that the same Iles war subiected til  
15 vs; I said of the touns this we mycht affirme; excepte  
y<sup>t</sup> now the toun of the Kirk be the bigers of Babel  
within thir xvi. yeirs is || <sup>33</sup> spred first in Ingland, neist in  
Scotland. for the Ingles men, evin as the mair ¶ politick  
Scottis, vses that ald Saxone toun, al <sup>34</sup> throuch \*\* vther  
20 in commoun, quhilke now is called the Ingles toun, in  
ane place thay speik of sik ane maner, and in another  
place of sik a maner. Bot the rest of the Scottis quhome  
we †† halde as outlawis and wylde peple, (because the in-  
stitutions of thair elderis, and that alde and simple  
25 maner of <sup>35</sup> cleithing and leiueng thay halde ȝit, and wil

The touns  
baith afore  
tyme and  
now in  
Britannie.

\* L. "alii aberrant"—although some have gone astray.

† Whom not only England honours, but foreign nations too.

‡ L. "quatuor diversas fuisse"—there were four different  
tongues.

§ L. "modo subjectas nobis Insulas comprehendamus"—pro-  
vided we include the islands subject to us.

|| L. "Confusa sit"—has been confused. The words are a *quasi*  
citation from Scripture.

¶ L. "Politiores"—more polished.

\*\* L. "Saxonum lingua, quæ nunc Anglica promiscue dicitur,  
alia tamen atque alia dialecto, loquuntur"—speak the tongue which  
is now promiscuously called English, though in differing dialects.

†† L. "quos exteri . . . feros & sylvestres"—whom foreigners  
call wild and barbarian, but we mountaineers (highlanders).

How the  
hilandmen  
we name.

no<sup>t</sup> forsaik thair opinione); we, I say, because the mair horrible places of the Realme thay occupie, cal thame quha dwel in the montanis or the mountane people, thay vse thair alde Irishe toung. Bot of the Iles of orchnay, sum ar Inglese, sum of the language of Norway, & 5  
thay cheiflie the outmest Iles of Scytland; In the tyme of Beda, the speiche of the peychtes was \*lykwyse in the Ile, bot quhen the natione was put out, lykwyse decayed the <sup>86</sup>language, evin as quhen out of Ingland was castne the Danes thair language in lyke maner 10  
followet fast vpon thame. The fourth language is that maist ancient of the ald Britannis, in quhilke sum delytes of Cambrie & Cornewal. Bot in thir lattir dayes, throuch the diligence and kair of kings, is sa brocht to passe, that in the people is gretter constancie, 15  
and truer concorde than was afore, and the ald britanne language in euerie place worne out, as we se, the Inglish toung is leirned ower all. Now a few wordes how the Peychtis first cam in Albion. and that al things may be the cleirer, in few wordes we sal comprehend thame. 20

#### HOW THE PEYCHTIS FIRST IN ALBION DESCENDET.

The begin-  
ning of the  
Peychtes,  
and how  
they cam in  
Albion.

Is evident that the peychtis † amang al the rest was the Northiren people, bot sum haue the opinione that thay war of the ‡ farthest Scythia called now Denmark; sum agane beleieue that thay ar of the Scythianis of <sup>87</sup>Agathysie. sum in lyke maner thinkes that thay war 25  
of Hungre, and affirmes that out of that cuntrey of Cimbria thay war chaste. Quhairfra saeuir thay cam, is manifest that thay war a people baith ciuile & weirlie,

\* "hujus loco"—in place of this—*i.e.*, the Norwegian.

† "inter omnes convenit"—it is agreed by all that the Picts were a northern race.

‡ L. "citeriore"—the nearer Scythia.

and in Albion verie lang keipet thair boundes. Thir  
 peple w<sup>t</sup> \*<sup>38</sup> lang schipis bot verie few, tuke the sey  
 quhen baith frome the cost of Britannie and the cost of  
 France thay war haldne abak, † round about,—is reported  
 5 how thay first strayed in the Iles of orknay; & than  
 that swift and vehement ‡ arme of the sey called Bosphor  
 betuene orknay and Cathneise, quhilke now frome thame  
 has the <sup>39</sup> name, passing throuch and thair sailling ouer,  
 thay war knawen to occupie the hail Easte pairt toward  
 10 the Sey, quhilke conteines Cathneise, the Rosse, Morray  
 land, Mar, the mernes, Anguse, fife, laudiane. Sum  
 thinkes that schortlie eftir Brutus thay cam and entired  
 in that Ile: vthiris affirmes that a little eftir the Scottis,  
 quhilke indeid appeiris to be maist liklie. ffor we nevir  
 15 reid that euir thay entired into thay westir Iles, pleisand  
 and fair, called Hebrides, nathir to thay best partes in  
 Albion in the Easte <sup>40</sup> foraganes Irland, quhilkes the  
 Scottis hithirto haue occupiet. Bot quhat cuntreyes  
 saevir the peychtes haue occupiet of alde, the same to  
 20 this day stil sume taknes reteines, in quhilkes sume cer-  
 tane forme of the peychtis name & thair glore zit appeiris,  
 and may be seine. How sune thay entired in the Ile,  
 quhen thay had bigit strenthis, and crouned a king, quha  
 sulde be ouer baith thair Impire and lawes, than thay of  
 25 barnes ar only solicite and kairful, and sa thay requyre  
 the Scottis of frindschip and affinitie, desyrene to haue  
 wyfes of thame, because sik affinitie to wyue baith the  
 natiounis straytlie in ane appeiret to haue gretter force  
 and lesse coulorable deceit. Albeit in the beginning we  
 30 heir that til owris this offir was nocht verie acceptable,  
 notwithstanding considering efftirwarde thair awne strenth  
 mair diligentlie, and feiring lykwyse that thay, to wit the

Quhat cun-  
 treyes the  
 peychtis in  
 Britannie  
 occupiet.

\* L. "longis navibus"—ships of war; a few ships of war.

† L. "undique"—at all points.

‡ L. "Bosphorum"—crossing the *strait* between Orkney and  
 Caithness. Bosphorus is not used here as a proper name.

affinitie be-  
marriage be-  
tweene the  
Scottis and  
Peychtis.

peychtis, had confiderid w<sup>t</sup> the Britanis, thay *concorde* with thame. first of al *on* thir *conditiouns*, that baith the peoples, keiping still thair awne names, in the meine tyme within thair awne boundes thay suld *conteine* thame selves, and be proper names \* thame selves sulde name. 5  
Agane that contrare quhatsaeuir vthir natione, in armour sik mutual societie thay suld keip, that † quhat ane of thame twa did contrare another suld be accepted as contrare baith. Last of al quhen the peychtis doubted quha suld succed to the kingdome lawfullie, to wit, *con-* 10  
*forme* to the manis geneologie; the † womanis race and line thay suld seik out. Thir wyuet with ws in force and affinitie straik oft mony battellis first against the Britan<sup>n</sup>is, and than against vthiris maist potent na- 15  
tiounis, quha eftirward juget the Britan<sup>n</sup>is, and sum- tymes with the Britan<sup>n</sup>is selves, and lykwyse against sindrie vthiris thay did ry<sup>t</sup> valiantlie, and w<sup>t</sup> gret felicitie. bot be quhat way thair Impire *cam* in the Scottis handes  
we sal speik in the awne place. Hithirto we haue schortlie spokne of the peoples of Britannie, kingdomes, 20  
and languages, that w<sup>t</sup> the gretter facilitie we may prepare the way sum things to reherse mair profunde, q<sup>lke</sup> lat be anuich.

The Impire  
of the  
Peychtis  
cousis at last  
in the Scottis  
handes.

\* L. "propriisque nominibus illos dicerent"—and should call them (their separate territories) by distinct names.

† L. "ut qui alteri bellum inferrent, utrique inferre censeretur"—that whoever should make war on either of them should be held as making war on both.

‡ L. "is etiam de feminea Regum prosapia diceretur"—he should be named from the female royal line. This seems quoted from Bede. The clause "*conforme to the manis geneologie*" does not occur in L. Succession through the female line was a very old law of the Picts. The story of their obtaining wives from the Scots is probably an attempt to explain the fact that the Picts and Scots spoke a similar language.

## OF THE SCOTTIS MANERIS.

In the lyfe and maneris of the ald Scottis schyned  
 not that kynd of <sup>41</sup>brautie quhilke in thir dayes we se  
 al natiounis craue. for this was thair maner of leiueng,  
 and of this maner thair lyfe thay institute, that nathir  
 5 war thay seine diligate in thair table, nor ornat in thair  
 cleithing, nor throuch melankolie or <sup>42</sup>sturt thair hart  
 brokne. as wil appeir mair manifest of that quhilke  
 followis.

THE ALD SCOTTIS MANERIS AND PRESENT LYKWYSE,  
 CHEIFLIE OF THAME QUHA OCCUPIES THE \*MOUN-  
 TANIS CALLED HEBRIDES.

The Scottis, to begin vpon a ry<sup>t</sup> ground, quhithir it  
 10 was in peace or weir, †draue nocht ouer thair age in  
 curious cheir, and thair lyfe in daintie and diligat disches,  
 or in taisting fyne wines, and the ‡sueitter drinkes, as  
 is the commounne custome and consuetude ouer al: Bot  
 thair kair and trayuel was hail in this to sustein thayr  
 15 bodyes commodiouslie and weil, of sik fude as thay  
 mycht haue of the grunde, and thair thirst to slokne  
 w<sup>t</sup> §herbes or, gif beir <sup>43</sup>inlaikit, w<sup>t</sup> sik drink as foun-  
 tanes and wattir ||strandes gaue thame thay vset gladlie,  
 and w<sup>t</sup> gude wil. Sum vset breid of ry, sum of quheit,  
 20 sum of peise or beanes, bot not few of ates, as this or  
 that ground gaue in gretter abundance. Grettest delyte  
 thay had in oxin flesche, and in ¶kyefleshe evin sa, and

\* L. "Montana et Hebrides"—the Highlands and Hebrides.

† L. "ætatem suam triverunt"—did not fritter away their life.

‡ L. "potuque meraciori"—more undiluted drink.

§ L. "cum lactis aut cerevisiæ penuria laboratum fuerit"—when  
 there was dearth of milk or beer.

|| L. "fontes et rivuli"—wells or streams.

¶ L. "vitulina"—veal.

They eite  
bot ance in  
the day and  
yt nevir  
afor evin.

Daylie Bat-  
tel amang  
thame.

Thair kynde  
of armour.

\* cheiffie quhen the blude was lattin out at sum tymes  
the maist vset thame, because than thay war mair sappie  
and bettir than, to the nurishment of the body. Oxne,  
† kye, scheip, or Gait gif sum tymes war in wanting,  
no<sup>t</sup> ‡ only kaipounis, pliuieris and vtheris sik kynd of 5  
cheir vset thay, bot fishe, of q<sup>lke</sup> thay had in abundance,  
and of quhilkes thay had na smal vsse, thay satisfiet thair  
hungir sueitlie : Nocht be the day was lycht, nathir at  
noneday bot at evin only thay first prepared the table,  
and that verie <sup>44</sup> scharpe and skairs, quhen al thair lyfe 10  
nathing thay hated mair than gluttonie, assuiring thame  
selfes that sik sobrietie in meit and drink and sik maner  
of fair and cheir war mair profitable athir to restore to  
thair health seik and waik, or quha war no<sup>t</sup> seik and waik  
to make freshe and stark. quhilke throuch lang experi- 15  
ence and vsse thay had leired, quhen amang thame war  
verie few seiknessis, bot of age al departed this lyfe ;  
§ amaist amang thame continual battel. [ In weiris quhen  
thay 3okit the aduersar, thay invadet athir w<sup>t</sup> ane arrow  
or a lance. Thay vused ane twa edged sword lykwyse ; 20  
the futmen a lang sword, the horsmen a schort sword  
bot baith vset a verie braid <sup>45</sup> sword, with a scheiring  
sharpe edge that at the first straik, w<sup>t</sup> litle force, it walde  
scheir a man in twa in the waste or midle. Thay war  
<sup>46</sup> harnest with Jacks al wouen throuch w<sup>t</sup> yrne huikes, 25  
quhilkes <sup>47</sup> habbirgeounis thay cal : This vpon, or as we  
say, abone a lathir cote, quhilke was na les stark than it  
was elegant, thay put on. || Al thair harnesse was lycht,

\* L. "iisque sanguine nonnunquam diffluentibus"—and these  
sometimes when they were running with blood.

† L. "vituli"—calves.

‡ L. "non tam capis . . . quam piscibus"—not so much with  
capons, &c., . . . as with fish.

§ L. "Bella illis propemodum continua"—wars among them were  
almost continual.

|| L. adds, "Nostri Acton dicunt"—our people call it Acton ;  
probably Gaelic "*Uchdan*"=a covering for the breast.



that gif thay fel in ony danger, the lychtlier thay mycht  
 slip out of the handes of thair ennimies : for in swiftnes  
 of fute, in quhilke thay walde ouirrin the swoftest horse,  
 \* quhither the way war lang & plane, or gif it war  
 5 cumirsum throuch hilis or <sup>48</sup> hopes, in sik swoftnes, I say,  
 thay obtained gret prais, athir quhen the ennimie flies to  
 follow, or quhen the ennimie persues to flie, and gif  
 meruellous  
 lycht of fute.  
 mister be to † declyne from perrel. Amang thame this  
 was thair maner, the gretter of digrie and the nobiller of  
 10 blude that ony of thame war, in the weiris he was formest,  
 and gaued the first <sup>49</sup> brasche in the feild, and set first on  
 the ennimie : and this he did to moue and inflame his  
 companie to stande stoutlie, & w<sup>o</sup>ut feir to gang ford-  
 ward. the men of weir throuch his exemple, the scharp-  
 15 lier walde sett vpon the ennimies, and thair awne bodyes  
 sett for the body of thair capitane, and frome danger him  
 defend, and frome al perrel of lyf him preserue. for as  
 we said afore, thair prince or capitane, 3e naturallie, as it  
 war thay helde in sik reuerence, that for thair cause or  
 20 at thair command, thay walde venture thair awne lyfe to  
 quhatsaevir danger or death albeit nevir sa bittir. Thay  
 war no<sup>t</sup> now vphaldne to the weiris on the Kings waiges,  
 bot ‡ nurissed and brocht vp in the hous, and thair sus-  
 tentatione to the feild was brocht out of the hous ; quhilk  
 25 thay vset sa moderatlie and w<sup>t</sup> sik sobrietie, that thay  
 walde leid a lang lyfe frie frome al seiknes, with a verie  
 smal portione of § kitschine meit, buttir, milke, or cheis,  
 mixed w<sup>t</sup> meil quhilke throuch souking thay fed vpon.

\* L. "Vel insequentem, si res postularet, declinandum"—or, if occasion demanded, to slip away from a pursuing enemy.

† L. "aut in via bene longa, aut ullis anfractibus interclusa"—if the way were at all long, or broken up with bendings and windings. The meaning is, that on a short or level road they would have less chance.

‡ L. "sed victu domo asportato aliti et nutriti"—but were reared and fed on food brought from their own homes.

§ L. "ut paritculam quamdam obsonii, ex butyro, lacte, caseo,

Thair exer-  
cise in peace.

Gif ony tyme thay had frie frome the weiris, that in  
peice thay mycht leiue, thay spendit it nocht in ydlenes,  
or vanitie, and in ald wyfes fables, bot thay thocht best,  
to make the memberis of thair body mair firme, stable,  
and sure, and to fortifie thame selves, to spend that tyme 5  
in rinn<sup>ing</sup>, fenceng w<sup>t</sup> swordes in the barresse; and in  
werstling: and that with age thay mycht that natural  
courage and strainth in thame make mekle quicker and  
abler, the verie wylde beistes, with a dog & rinn<sup>ing</sup>, oft  
thay hunted; and thairfor verie oft ane another provoket 10  
to the singular \*combatt. Quhairof procedit that the  
les they war gyuen to voluptuous and fleshlie pleisouris.

How they  
ran with the  
wyld beistes.

How the  
barnes ar  
brocht vp,  
and thair  
exercise.

This maner of way thay vset to bring vp thair bairnes.  
first to exercise thame in schoteng arrowis, neist in cast-  
eng dartes, thaireftir in feiding horses, and prouoiking 15  
thame to rinn; and last in handling of waiponis exerce  
thame with all diligence to propone wnto thame famous  
& preclare exemples of men of renoume, quhais futstepis  
thay mycht follow, the <sup>51</sup>fade and inimitie borne toward  
thair parents to instil in the hartes of thair barnes, that 20  
quhen thay cam to perfectione the scharplier thay mycht  
persue thame: albeit in this thay war worthie of al correc-  
tione, that thay war sa vehementlie sett to reuenge: for  
gif ony discorde or diskynndnes had fallin amang thame, 25  
was eftir nevir clein <sup>52</sup>forzhet, na nocht quhen thay war  
deid, quhen the barnes zit alyue nocht only war ennimies  
to the parentis, bot, excepte thay gaue a manifest and  
ane euident sygne and takne of peace and luue, with a

ower bent to  
reuenge how  
they ar.

farina coagmentatam sugentes"—sucking some small relish of butter,  
milk, or cheese, mixed with flour (meal).

\* L. "Ipsas feras cane cursuque sæpissime persequabantur, ac  
adeo ad singularem luctam frequentius provocabant"—the very  
wild beasts they often hunted on foot with a dog, and even fre-  
quently provoked them to a single struggle. In the top margin is  
inserted, near the word "*rinning*"—"thame selves held in a syd  
throuch speid." This must be meant for an alternate translation  
of the words, "cursuque sæpissime persequabantur."

deidlie fade, hatred, and Invie, thay persekuted and persuet the hail stok and familie *perteining* to the sam parents, baith barnes, and oyes, and sa this deidlie faid was nevir put in the buke of obliuione.

- 5 Thair cleithing was til necessitie, and nocht til decore, maist *conuenient* ay to the weiris; for thay al vset mantilis of ane forme, baith the Nobilitie and the *commone* people, excepte that the Nobilitie deltyed mair in coloured claith & sindrie hewis, and thir mantilis war baith
- 10 \*wyd and lang, notwithstanding about the bosum, quhair thay wald decentlie <sup>63</sup>losin. I can weil think thir same to be the kynd of cleithing quhilkes in ald tymes in †latin war called <sup>64</sup>Brachæ. In thir only mantilis in the ny<sup>t</sup> season<sup>e</sup> thay rowit thame selfes, and in thame sleipet
- 15 sound: ‡this was thair maner, and this day the hilande men, and thay of Irland weiris even siklyke, bot now thay vse ruch couirings, ane sorte to thair bed, another sorte to the Jornay *conuenient*. The rest of thair claithis, was a schorte cote of woll, w<sup>t</sup> wyde and apne sleiues that
- 20 the radier quhen thay walde thay my<sup>t</sup> schote or caste a darte, or ane arrow, breickis thay had verie slichte, and indeid mair to hyd thair memberis than for ony pompe or pryd, or to defend thame frome the calde was meit. Of linnine lykwyse thay maid wyd sarkis, w<sup>t</sup> mony bos-
- 25 umis, and wyde sleifes of negligence hinging doune evin to thair knies. Thir sarkis the mair potent amang thame vset to smeir with saffroune, bot vthiris w<sup>t</sup> a certane fatnes, and this thay did to keip thame cleine frome al filthines. Nothing thay thocht worthier of counsel than to exercise

Thair mawer  
of cleithing.

ane schorte  
cote.

simple  
breickis.

maist wyd  
sarkes thay  
vset.

30 \* L. "demissas et fluxas, sed in sinus tamen quosdam, ubi volebant decenter contractas"—long and flowing, but drawn becomingly into folds where (or when) they wished.

† L. "a veteribus"—by the ancients.

‡ L. "habebant etiam, cujusmodi Hibernenses et hodie sibi placent, villosas stragulas, alias ad iter, alias ad lectos accomodatas"—they also had rough woolly coverings, such as the Irish even yet delight in, one sort for travelling, and another for sleeping.

thame selves continuallie in the sueit of the Barresse, or in siklyke ane exercise. In makeng thame, appeirit na kair or trauel neglected athir in arte or decore : as w<sup>t</sup> threid of silke, cheiflie greine, or rid, al the partes of the sarke maist artificiouslie thay sewit. 5

The Wo-  
menis habit  
how decent.

Bot the cleithing of the women with thame was maist decent. for thair cotes war syd evin to the <sup>55</sup>hanckleth, wyd mantilis abone, or playdes all embroudiret artificiouslie ; bracelets about thair armes, iewalis about thair neck, broches hinging at thair halse, baith cumlie and 10 decent, and mekle to thair decore and outsett. Bot that we pas nocht far frome the men, quhen al thair kair was to excel in glore of weirfair and victorie, thair labour and hail studie baith in peace and weir was ay sett thairto, gyueng thame selves, in a maner, haillie to that exercise. 15

thair maner  
of sleiping.

Na men war les diligate than thay, les leichorous, and mair abhored voluptuous plesour. of quhilk by al that we haue said, this may be ane evident takne, that thair heid, young nor ald, thay neuir couered in the nycht. oft quhen thay restit, thair heid thay laid vpon the bair 20 erth, or at leist vpon a greine turfe, or sum of the greiner bent or raschis, or than a <sup>56</sup>groffe seck spred vndir thame. Albeit thay regairdet not mekle diligate cheir, and daintie dishis sik as kitchines prepares, nochtwithstandeng prudentlie thay fand out a new diuice and maner of kuiking, 25 quhairthrouch verie esilie thair fleshe was sodne, and sa weil that neuir bettir. for cheiflie in tyme of weir quhen to the feildes to karie pottis, panis, and vthir kitchine veshels, thay tho<sup>t</sup> hauie and molestful, in place of potis and sik seithing vesselis, the painches of ane ox or ane 30 kow thay vset cheiflie. Gif necessitie vrge, this day thay take the hail <sup>57</sup>meklewame of ane slain ox, thay turne and <sup>58</sup>dicht it, thay fill it partlie with watir partlie with flesche, thay hing it in the cruik or a <sup>59</sup>sting, eftir the maner of a pott, and sa thay kuik it verie commodiouslie vpon the 35 fyre. In quhilke kynd of seithing, is another vtilitie jit

Ane new  
maner of  
kuikrie.

- fruitfuller and mair commodious: that the brue of this fleshe, the fatt remaineng stil, thay make of sik a sorte w<sup>t</sup> litle labour, bot w<sup>t</sup> gret ingine, that the best wine nor na vthir kynd of drink thay compare til it. Lykwyse of  
 5 heipes of corne throuch the same ingine breid wil thay make \*quiklier eftir thair opinione nor vthirwyse. for thay thresche na stuf, †bot with fyre thay <sup>60</sup>signe it into the pile vpon the ground, quhen thay haue signet it, thay winnow it, quhen it is winnowit, thay grind it in a hand mil,  
 10 quhilke properlie we call the queirnis, thaireftir thay sift it: frahand thay make breid aftir casting it vpon the <sup>61</sup>girdle, or than setting it til a stane, thay bake it at the harth, quhilke breid is nocht different far frome that breid, quhilke the ald fathers calles <sup>62</sup>subcinericijs, or bakne  
 15 vnder the <sup>63</sup>asse.

The maner  
of thair  
bakeng.

Breid bakne  
vndir the  
asse.

- Behaulde now the maneris, w<sup>t</sup> quhilkes the Scottis of ald war induct, bot quhy say I of ald? quhen thay, quha this day w<sup>t</sup> vs speik the ald scottis tounge, planelie haue the selfe sam maneris. for quha this day ar, haue  
 20 hithirto keipet the institutionis of thair elderis sa constantlie, that nocht onlie mair than 2 thowsand 3eirs thay haue keipet the tounge hail vncorrupte; bot lykwyse the maner of cleithing and leiueng, that ald forme thay vnchanget aluterlie haue keipet. ‡In this sik a reuerend  
 25 feir and dreid thay haue leist thay offend in things of honestie, that gif thair Princes, or of thair Nobilitie, visit the kingis court, thay aray thame selves of a courtlie maner, elegantlie, quhen thay returne to thair cuntrey,

The same  
maneris the  
Scottis vse  
this day,  
quhilkes the  
Scottis vset  
in ald tymes.

\* L. "opinione citius"—quicker than would be thought. "Nor vthirwyse" has no meaning, and is not in L. text.

† L. "sed in ipsis adhuc culmis, paleis atque aristis per terram sparsam distentis, atque igne consumptis, frumentum exsiccant."—They do not thresh corn, but dry it on the stalk, by spreading the ears on the ground and burning away the shaw and chaff.

‡ L. "Idque tanta religione"—and this with such exactness, that if their chiefs go to court in finer clothes than usual, they instantly resume, &c.

casteng aff al courtlie decore, in al haist, thay cleith  
 thame selves of thair cuntrey maner, excepte thay wil in-  
 cur al manis <sup>64</sup>danger and haue offence. Quhilke thing,  
 in sa far, can nocht be laid as a faute to thame, that a  
 certane singular prais of constancie thay appeir justlie 5  
 to haue preueinet al natiounis with; Thair constancie  
 quhilke this day thay haue keipet, is no<sup>t</sup> worthie of sobir  
 and slicht prais, cheiflie that in the catholik religione far  
 les thay defecte, and far fewar than vthiris of the mair  
 \*politick sorte amang vs. ane peculiar and proper vice 10  
 is amang thir men, and to thair commoun weil maist pes-  
 tilent, that naturallie thay ar bent mair willinglie and vehe-  
 mentlie, gif thair maistir commande thame, to seditioun  
 and stryfe: than to be labourars of the ground or men  
 of craft; thay had leuir be esteimed al nobilis, or at leist 15  
 balde men of weir, albeit neuir sa pure thay war, than  
 houshard men, or honest men of crafte, albeit neuir sa  
 rache. of this cumis thair pryd and <sup>65</sup>hichtines, and bost-  
 ing of thair nobilitie; quhen sum writeris in thame  
 noted sik vices thay spak no altogether raschlie. 20

more bent to  
 sedition and  
 to draw  
 in parties

Substantia  
 than priding  
 or than  
 ambition  
 possible

In thir things we war the †langer that the cleirlier we  
 my<sup>t</sup> paynt thame out: the mair the baldnes of sum, be in  
 our <sup>66</sup>loifing, the mair may thair baldnes be tramped out  
 malitiouslie. For quhen thay reid the ald Scottis, quhais  
 stuterie thay zit follow in the hilandes of Scotland, was 25  
 no<sup>t</sup> elegant and ornat in thair cleithing, nor honest in  
 thair maneris; quha, quhen as thay write sik wordes,  
 thay accuse the hail scottis men, no<sup>t</sup> considering that gif  
 ane thing was no<sup>t</sup> praisworthie in thame, or in ane sorte;  
 mony things by that thay haue worthie of singular prais. 30

\* L. "politiores"—more refined.

† L. "In his graphice depingendis eo fuimus longiores, quo  
 major est quorundam audacia in nostra laude malitiosè obterenda"

I have been all the longer describing these matters, because  
 of the unusual insolence of certain persons who have maliciously  
 tried to disparage what was to our praise.

- lykwyse gif 3e behald another, 3e and a far bettir *parte* of the Realme 3e sal sune vndirstand ; thair to be a people, nocht only in tounge bot in habit, \*eftir the politick maner, and in conditiouns and maneris of ciuilitie
- 5 thay differ far frome that vthir people. for as in speiche thay differ not far frome thair nybouris the Inglise men, in cleithing, evin sa, and leiueng thay differ nocht verie far frome thame of Ingland, of France, and of flandiris ; †albeit sum thing be in al thrie that nocht ane of thame
- 10 fauouris, and that sum of thame fauouris. Bot as sum of thame quha inhabites the borders of Scotland toward Ingland, haue maneris frome the rest far different, sa in this place sum of thame I purpose to reherse schortlie.

The maners of the vthir parte of the cuntry.

Sum barbarous wryteris inconsideratlie wald in thair wryt-ewg bleck al the Scottis.

#### THAIR MANERIS QUHA INHABITES THE BORDERIS OF SCOTLAND FORANENT INGLAND.

- Throuch al the prouinces of Scotland, <sup>67</sup>quhilkes ar
- 15 vpon the bordouris foranent Ingland takes to thame selfes the grettest libertie and licence, ‡quairthrouch thay reioyse that vn timer ay thay <sup>68</sup>chaipe. ffor quhen in tymes of weirs throuch inuasioun of enimies daylie thay ar brot til extreime pouertie, in tyme of peace, the
- 20 ground albeit fertil anuich feiring that schortlie the weiris oppresse thame, thay alutterlie contemne to tile. quhairthrouch cumis to passe that be steiling and reif, thay §rayer seik thair meit, for fra scheduling of blude

The Scottis bordirers to tile the land plane abhoris.

in takewg prayis thay exerce thame selfes.

\* L. "rei politicæ ordine"—in the management of political matters.

† L. "etiāsi utraque in re, quædam sunt quibus singuli sibi applaudunt"—although in both matters (food and clothing) there are some things peculiar to each.

‡ L. "qua et impune sæpe gaudent"—in which (licence) they often rejoice with impunity.

§ L. "seu potius depredationibus"—by robbery, or rather by plunder. Y stands for *th*.

quhat meit  
they eat.

quhat lugeng  
they haue.

The maweris  
of the nobil-  
itie duelling  
thair.

thay greitlie abhor; Nathir \*gyue thay mekle betuene,  
quhither the Scottis or the Inglesmen, steil or reiuie or  
dryue away prayis of horse, oxne and scheip behind baks.  
vpon fleshe, milk, and cheis, and sodne †beir or orgmount,  
principallie thay lyue. Thay haue verie lytle vse of 5  
breid, evin as thay haue of gude <sup>69</sup>beir, amaist na wine,  
3e quhe~~n~~ baith ar present, thay ar seine in nouthir of  
thame to delyte mekle. †Thair castelis and palices ar  
scheiphouses and luges, quhilkes thay commonlie cal  
pailles, of quhais burning thay ar nocht sair solist. §Bot 10  
thay far starker do make, four nuiked, of earth only  
quhilke nathir can be burnte, nor w<sup>o</sup>ut a gret force of  
men of weir, doune can be castne, or w<sup>o</sup>ut sum trauel,  
with the sueit of thair browis, thir ar thair <sup>70</sup>pailles.

Amang thame ar sum noble men of quhilkes sum 15  
takes na prayes to thame selves appnelie, bot takne be  
ony vther, albeit he be na partaker, jit through silens he  
dissimilis, that the <sup>71</sup>skry spred nocht in braider, for thay  
ar verie war, leist gif in tyme of peace thay schaw thame  
selves mair seueir than rasone requires, in tyme of weir 20  
thay find a recompence maid: vthiris agane, quha ar  
potent anuich, and studie to politik effairis, can nocht  
resist thame for al that, because thay haue ane ald con-

\* L. "neque multum interesse putant, sive a Scotis sive ab Anglis furentur"—nor do they think it makes much odds whether they steal (&c.) from Scots or English.

† L. "Hordeoque cocto"—and parched barley. Perhaps an equivalent of what is called in French "orge mondé," peeled barley; hence "*orgmount*," not in L. text.

‡ L. "Ædificia sunt casæ et tuguria, de quorum incendiis nihil sunt solliciti"—their buildings are mere huts and cottages, of whose burning they are not solicitous.

§ L. "Potentiores pyramidales turres, quas pailles vocant, ex sola terra, quæ nec incendi, nec nisi magna militum vi ac sudore dejici possunt, sibi construunt"—the more powerful build for themselves towers in the shape of pyramids, which they call "Pailles," of earth alone, which cannot be burnt, nor be thrown down without much trouble, and a numerous band of soldiers.



suetude of growing to that maner quhilke thay ar cum to, as it war another nature.

Bot gif the princes of the cuntrey cum against thame w<sup>t</sup> ane armie frome the king, as oft hes bene done, thay  
 5 bot skorne thame. as thir rieferis throuch the nature of the place ar sa fenced about that gif out of thick wodis thay be chaist, to hich mountanis thay præpair; gif out of mountanis thay be dung, to the watir bankes of riuers and dubis thay flie. Agane gif thay perceiue that frome  
 10 that place thay <sup>73</sup>mon flie, schortlie thair followers thay saiflie deceiue throuch certane difficile myres, quhilkes albeit thay be lyke medowis greine abone, and lyke fast ȝeard appeir vndirneith, ȝit quhen a man entiris, thay sal gaip wyd, and swallie him vp in a maner to the deipth.  
 15 be thir sinkes wil gang no<sup>t</sup> only the Reiuers selves quha ar baith of a wondirful swoftnes and lychnes, bot the horses in lyke maner thay vse to bow thair hochis and to pase throuch mony partes, and lykwyse to pas ouer quhair our fote men skairse dar follow: and for this  
 20 cause the horse thay dar nocht schoe w<sup>t</sup> yrne schone. A filthie thing thay esteime it, and a verie abiecte man thay halde him that gangis vpon his fute, ony voyage. quhairthrouch cumis that al ar horsmen. gif thairfor thay haue speidie horse and quhairw<sup>t</sup> thay may dresse  
 25 thame selves and thair wyfes, thay ar no<sup>t</sup> mekle kairful for the rest of the houshalde geir.

Quhair as sum wrytes scottis to eit menis flesche haue had sik ane vsse, can to na vther be attrubutet bot to the same, nathir to thame al, bot ony to thame of Anan-  
 30 dale: quha afor war called Ordouicks, our wryters makes mentioun, that thay war wonte to eit the flesche of the captiues, quhome lykwyse thay blek in another thing na les cruel: to wit that the women war wonte to slay thair men with thair awne handes quhen frome the feild  
 35 thay war cum hame ouircum be thair ennemies, as to be

\* L. "quorundam"—bot some.

The reiuers  
 73 bogyles  
 thair follow-  
 ers.

al horsmen.

The wyldnes  
 of Scottis  
 \*bot sum,  
 sulde no<sup>t</sup> be  
 ascriuet to al  
 the natioune.

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ouircum war a takne of cowardnes, quhilke in men thay  
thocht could be na deid mair mischieuous. Bot the  
alde crueltie of fewe sulde nocht be ascriuet to the hail  
Scottis natione. How mekle les that, quhilke thay cite  
out of S. Hierome, y<sup>t</sup> a Scottisman was seine in France 5  
eit manis fleshe, albeit sum had the opinione that he was  
na Scot bot a Scythian; bot lykwyse gif it pleis thame  
til affirme, that thay saw the Scottis eit rawe Salmonte,  
new drawen out of the flude, but athir bred or salte.  
ffor our selves knawe a man and familiarlie we knawe 10  
him, w<sup>t</sup> vs famous anuich, to name Mongo Hog, quha  
quhen in his youth banist for a quhile lay hid neir a  
watir syd that na man wist of him, q<sup>r</sup> na meit he culde  
find, alutterlie nathing, seing him self in sandie furdes,  
through the arte that first he leired, eisilie \* can take 15  
Salmond: to be schorte, he tuke thame, he eit thame  
rawe, and w<sup>t</sup> sik a consuetud of eiting at last he was  
confirmed, that quhen he was ane alde man, without ony  
horroure, quhilke al tuik that sawe him, als mekle salmond  
of this same sorte he walde eit rawe, as mony vthiris 20  
mycht thoch weil sodin, and gladlie walde he eit it in  
presens of famous persounis quha walde nocht beleiue  
it; bot in thair presens oft hes he beine seine do it.  
Behauld how vrgent is necessitie, in distres; and how  
consuetude is als potent as another nature. 25

a meruel.

Necessitie  
vrges to do  
mony things.

Bot I returne agane to † our bordir men in quhome  
sum things ar seine, nocht verie meikle no<sup>t</sup> to thair prais,  
sum things agane rare, sum things finalie meruellous.  
ffor quhen thay spoyle behind backes al thair nychtbouris  
feildes, thay intend thairby to seik thair leiueng, nocht- 30  
w<sup>t</sup>standeng thay ar war with al possible diligens that  
thay sched nocht thair blude quha ar in thair contrare.

\* L. "se facile capere posse"—that he could easily take salmon.

† L. "alia conspiciuntur quæ non maximæ illis laudi dari nequeunt"—some things are seen that cannot be refused to them as of highest praise.

for thay ar persuadet that all the gudes of al men in  
 tyme of necessitie, be the lawe of nature, ar commoun  
 to thame & vthiris : bot slauchtir and sik iniures be the  
 lawe of God forbidne. Bot gif thay commit ony volun-  
 5 tarie slauchtir, to be maist in reuenge of sum iniure ; and  
 cheiflie for the slauchtir of sum cosing or freind to sum  
 man. fra quhilke thay wil nocht absteine, thoch the  
 lawes of the Realme commandet : quhairof ryses deidlie  
 feid, nocht of ane in ane, or few in few bot of thame ilk  
 10 ane and al, quha ar of that familie stock or tribe how  
 ignorant sa evir thay be of the iniure. This pest albeit  
 it be commoun to the hail Realme and a greuous cala-  
 mitie, to thir nochtwithstandeng it is cheiflie proper.

They ar war  
 of blud-  
 scheding.

The deidlie  
 feides in  
 Scotland be-  
 tuene clas  
 and clan.

Lat this mairouer be eiket to thair first vertue that  
 15 quhomto ance thay gyue thair faith thoch til ane ennemie  
 it be, thay keip it maist surelie, In sa far that quha ance  
 brek his faith nathing is thocht mair vngracious than he.  
 Bot gif ony amang thame be fund giltie of sik a crime he  
 quha suffiris the iniure vses, or sum in his name, in a  
 20 solemne conuentioune, \* quhen present to mend and  
 bind vp al materis on baith the handes ar baith the  
 warderis of the bordiris,—eftir this maner thay vse, I say,  
 to put a gluee vpon the poynte of ane speir in exprobra-  
 tion and schame of him quha crakit his credence,  
 25 rydeng of sik a maner throuch al the people, schaweng  
 it out, na infamie is compared to this, his † companiouns  
 wissis oft that God take him out of this lyfe be ane  
 honest deith. Nathir haue thay no<sup>t</sup>withstandeng, now  
 vanelie fallin frome the faith of the Catholik Kirk, as  
 30 mony vthiris haue done. Thay delyt mekle in thair

How surlie  
 thay keip  
 the faith  
 ance gyue.

The punis-  
 ment of  
 credence  
 ance crakit.

\* L. "Velut in illis dum utriusque Regni limitum Præfecti ad re-  
 sarcienda utrinque damna pro more adsunt,"—as, for instance, in  
 those (conventions) in which the Wardens of the Borders meet for  
 the mutual settlement of claims for damage.

† L. "Quam vel ipsius perfidi honesta morte, contribules elui  
 non raro expetunt."—The clansmen often demand that the disgrace  
 be wiped out by the lawful death of the traitor.

awne musick and Harmonie in singing, \* quhilke of the  
actes of thair foirbearis thay haue leired, or quhat thame  
selfes haue inuented of ane ingenious policie to dryue a  
pray and say thair prayeris. The policie of dryueng a  
pray thay think be sa <sup>74</sup>leuesum and lawful to thame 5  
that neuir sa feruentlie thay say thair prayeris, and pray  
thair <sup>75</sup>Beides, quhilkes rosarie we cal, nor with sick soli-  
citude and kair, as oft quhen thay haue xl or l myles to  
dryue a pray.

How qn  
thay take a  
pray they  
say y<sup>r</sup>  
prayers.

The maner  
of dryueng  
a pray.

In the nycht seassone be troupis † thay take mony 10  
by-gates; in the daytyme thay ly hidd in secrete places  
afore appoynted to that end, and thair thay recreate and  
refreshe thame selfes and the horses, quhil be nycht thay  
may cum quhair thay walde be. ‡ fra ance thay take the  
pray, be boutgates alanerlie & bygates and the ny<sup>t</sup> sea- 15  
sone thay cum quhair thay walde be. § Be thir places  
of wildernes, bygates, kraigs and glenis the perfyter that  
ane amang thame is, the mair he is maid of, and in the  
gretter honour is he halden, as a man of ane excellent  
ingine: and thay ar of sik subtilitie, that verie sindle thay 20  
lat the pray be takne frome thame, excepte sluth-houndes  
be thair gyd and follow thair fute rycht, than || sumtymes  
chances that be thair aduersares thay may wante the pray.

sluthhundes  
follow the  
rosarie &  
sumtymes  
take thame.

\* L. "quas de majorum gestis, aut ingeniosis prædandi præcan-  
dive stratagematis ipsi confingunt"—songs, which they compose  
about the deeds of their ancestors, and their clever ways of plun-  
dering and praying. The pun does not appear in the Latin, but  
one can hardly accuse the solemn translator of being guilty of it  
intentionally.

† L. "per inuia loca, perque multos meandros e suis finibus  
excut"—through trackless places, and roundabout ways, they start  
from their homes.

‡ L. "arrep̄ta præda similiter noctu per circuitus et devia dun-  
taxat, ad sua redeunt"—having secured their booty, they return  
home, also by night, and by circuitous and out-of-the-way paths only.

§ L. "Quo quisque peritior dux per illas solitudines," &c.—The  
more skilful a leader a man is, through these lonely places, &c.

|| L. "ab adversariis nonnunquam capiuntur"—they are some-  
times taken by their opponents.

finalie gif thay be takne, thay ar sa eloquent, & sa  
 mony fair and sueit wordes thay *can* gyue, that thay  
 moue the Juges 3e and thair aduersaries how seueir saeuir  
 thay be, gif nocht to pitie, at leist to woundir vehe-  
 5 mentlie. Bot because *perchance* our 76 orisone hes bene  
 langre of thir twa peoples than of sum hes bene desyret,  
 quhat of the rest of the peples of the land we ar about to  
 say, we sall cutt schorter, because thair maneris differis  
 noch verie far frome thair nychtbouris chieffie thame,  
 10 quha ar maist 77 politick and decent in maniris.

The elo-  
 quence of  
 the reituaris  
 gif they be  
 takne.

THE MANERIS OF THE RESTE OF THE PEPLE OF  
 THE LANDE HEIR FOLLOW.

About now to speik of the rest of the people of Scot-  
 land, at the nobilitie we wil begin. The nobilme<sup>n</sup> had  
 leur duel in the feildes, quhair nocht only ar palices bot  
 castelis of strenth and touris, quhilkes ilk hes conforme  
 15 to his substance, heir I say had thay leur duel than  
 in the tounes. Gret families thay feid, and that perpet-  
 uallie, pairtlie to defend thame selves frome thair nycht-  
 bouris, with quhome oft thay haue deidlie fead, partlie  
 to defend the Realme. With glade wil and frilie thay  
 20 vse to luge kin, freind and acquaintance, 3e and strangers  
 that turnes in to thame. \* A 78 sclandirous thing thay  
 esteime it to be, to deny this, and a poynt of smal or na  
 liberalitie. This was the cause, that quhen strangeris  
 haue no<sup>t</sup> bene far *cum* frome the sey syd, thay haue  
 25 funde *commoun*e Lugengs, nathir verie magnifike, bot  
 few.

Rathir in  
 the feildes  
 than in the  
 tounis had  
 thay duel, to  
 wit the no-  
 bilis.

gret families  
 haue thay  
 and feid  
 thay.

few publik  
 and *com-  
 moun*e tau-  
 ernis in  
 Scotland.

Our tounes we fortifie nocht w<sup>t</sup> walis, bot first the  
 bordiris of the Realme, thaireftir the feildes, quhen  
 mister is, thay fence about and defend, w<sup>t</sup> the force of  
 30 thair body, and armour, accordeng to the lawis of thair

Quhy few  
 tounis ar  
 walit.

\* L. "Illiberales ea in re dici probrosum esse ducunt."—They  
 esteem it a dishonourable thing to be called stingy in this matter.

elderis. \* ffor of this ar thay nocht a litle war, that thay depend not vpon the securitie of ony tounis quhairthrow thay may lang <sup>79</sup> deid or slawe frome thair waipounis ly; nathir that we mak ony sik fortres against the ennemie w<sup>th</sup>in the Realme. Quhen ance thay cum in sicht of the ennemie, thay stand nochte vpon a delyuirance, bot thay rusche fordward with al thair force vpon the ennemie, nathir throuch fraud and gyle, bot strenth and armes thay handle the mater sa that quhen the armie is in sicht, the space of thrie dayes thay byd nocht <sup>80</sup> vn- brachte with vs. Bot quhen thay sett vpon the ennemie they keip nocht the commoun discipline of the weiris,† bot how sune the worde is said thay pas in ordour, following thair maistiris, or cheif of thair hous and thair <sup>81</sup> anseinjie, quhair ilk ane contendis to do quhat lyes in his power, and for his honour scharplie to stryue. To him is attributed the first honour cheiflie, quha gyues athir the first straik or the last, ‡ gif in battel he flie he is ouircum. Quhairthrouch oft cumis, that w<sup>th</sup> a smal companie against a gret thay fecht w<sup>th</sup> gretter felicitie & succes, than quhen baith the parties ar alyke in numbir, gif the armie on baith the handes be of a gret numbir.

The Nobilitie rushe fordward in the battel w<sup>th</sup> a ferce force.

Baith the nobilitie and the hail peple fechtis vpon thair awne stipends.

Mairouer the hail people, nocht onlie the Nobilitie because thay fecht vpon thair awne purse, enioy a gret freedome and libertie; quhair of cumis that vndiscrete consuetude, vndiscrete maneris, that pride, and bosting of thair nobilitie, quhilkes as we haue said, al obiectes to vs. Nathir aluttirle is it false <sup>82</sup> that nocht few

\* L. "Caverunt enim illi, ne ulla urbium securitate freti, diu ab armorum usu torperemus"—for they (our ancestors) took good care that the security of walled cities should not lead us to laziness in the use of arms.

† L. adds "qua multis pauci præficiuntur"—in which a few are placed over many.

‡ L. "Vel postremus, si pugnando sit inferior, ab hoste discedit"—or who last leaves the enemy, when the fight has been unsuccessful.

wryteris exprobatiss to thame, thair our haistines, and ouer bent to reuenge.

They mekle enioy thair libertie & gret freedom.

Gretlie thay take plesure in the <sup>83</sup>wichtnes of thair bodie, in safar that quhat may be done through arte  
 5 & slycht oft thay neglecte: vthiris ascriue vnto our people subtiltie of ingine, and plesure in the arguments of the arte of dialectik. How euir it be, we knawe this, that afortymes thay vset to delyte in the studie of philosophie: and now lykwyse to be curious  
 10 anuich obserueris of al externe policie, for as doctrine and leirning now lang hes our myndes manured and vndirstandengs, elegancie hes policed our maners, and counsel w<sup>t</sup> the vertue of our elderis haue sa confirmed our Realme and commoun welth, that thay ar knawen  
 15 esilie to follow vthiris natiouns in al kynd of gude, and in a maner equal w<sup>t</sup> thame to be: quhilkes that rathir thay appeir nocht to be spokne of a vane ostentatione, than of the veritie, befor 3our eyne sal we sett the forme of the commoun welthe. Quhen euerie commoun  
 20 weil, that evir flurished, quhethir in our dayes or in our elderis dayes, is conteinet in certane ordours, lawis, and \*magistrates: I seuerallie sal twoche thir, that in our people may be seine to want nathing that serues til a perfyte commoun weil.

In wichtnes of thair personne, & subtiltie of y<sup>r</sup> ingine the Scottis ar induct.

The forme of thair commoun weil.

#### HOW MANY ORDOURIS OF THE REALME AND COMMOUNE WEIL.

25 The Scottis peple is deuydet in thrie ordouris; ane of thame, quhais pietie and hett studie of religione hes addicted thame selves planelie to serue the Kirke: The secunde of thame, quhais nobilitie, and <sup>84</sup>hines of blude, hes placed in the secunde digrie of the commoun weil; the thrid of thame, quhome the tounes accnawleges amang  
 30 thame to be frank and frie. Of quhilkes seuerallie I wil

Thrie ordouris of the Realme, Ecclesiastik, Nobilitie, and the laik sorte.

\* L. "magistratibus"—magistracies.

speik, that the Ecclesiastical ordour may haue the first place, first for the authoritie, quhairthrousch sche excellis the rest, and than for a certane diuine power gyuen vnto her. Of the Ecclesiastike state I wil first speik, and trulie in fauour of the simpiller sorte, I may vse mæ wordes 5 than vthirwyse this place requiret, because that maist haly ordour throusch ignorance of wicked men or rathir thair maliciousnes is sa vehementlie wraket and brocht to nocht with vs.

## THE ECCLESIASTICAL ESTATE.

Thrie digries  
in the estate  
ecclesiasti-  
cal.

Bischopes.

Preistes  
haueg the  
regarde of  
the saules.

In administratiōne of the Kirk, schynes thrie digries, 10 by the rest, in that ordour, to wit, Bischopes, Priests, and Religious. ffor quhen al forme of doeng or keiping ordour may aluttirlye deokay, excepte it depend vpon the superioritie of ane or mony, Bischopes ar ordanet, quha obteneing the first place, walde appoynt certane lawis, in 15 a maner, to the rest, of pietie, modestie, temperance, and of al vertues. Bot seing of Bischopes ar sa few, that on fute thay can nocht throusch al places gang, nathir al menis maniris can thair eyne sie, nathir only can thay vse al the offices of thair authoritie; thairfor ar eikit to 20 thame priestes, quha may to the lai peple betuene dorpe and dorpe, and toun and toun minister the blist Sacrament, and feid thame w<sup>t</sup> the pure and sinceir lycht of the Religione. To thame for thair trauel publiklie is ordayned thair sustentatione,<sup>ss</sup> steddings directed, houses 25 appoynted.

Bot quhen God saw w<sup>t</sup> that scharpe sychte quhairw<sup>t</sup> he al things sies, that preistes eftir certane 3eiris, and w<sup>t</sup>in proces of tyme, sould gyue thame selfes ouer to vice, and vicious leiueng, to couetousnes, and gaiping 30 eftir ryches, in the mein tyme thair office cleine abiecte, w<sup>t</sup> his gude spirit sum he inflamet, quha sulde gyue ouer



- the warlde, and al cogitatione of money or gathiring riches, sulde lay asyd, and sulde follow a certane seueir way and maner of leiueng market with the futestepis of Christe and his Apostles, w<sup>t</sup>in the boundes of the mon-  
 5 ester, and through thair exemple of lyfe, and doctrine sulde informe the people to pietie ; finallie quha, through thair prayng, <sup>86</sup>walkeng, fasting, and vthires godlie actions of that sorte, mycht inclyne Christe to mercie, and moue him to put the sinis of the people in perpetual obliuione,  
 10 nevir to haue eftirward remembrance of thame. in quhilkes thrie ecclesiastical digries sum tyme sa our cuntrey florishet, that in the Bischopes of Scotland was fund sik liberalitie, as w<sup>t</sup> few was fund, in the preistes evin sik diligence, and in the Religious euin sik pietie.  
 15 quhairthrowe proceedit, that quhen the king, the nobilitie, and the commounne people thay w<sup>t</sup> gret vtilities had amplified, in correcteng abhominable offences in flagitious persounes, in confirmeng the gude, and w<sup>t</sup> sik labour in feiding the poore ; the king, the nobilitie, and the  
 20 commounne people, enduet thame agane w<sup>t</sup> gret leiuengs, landes, and priueleges, that quha in gret pouertie vset to distribute largelie to monie, mycht, in gret abundance be beneficial toward al : quhilke w<sup>t</sup> gret vtilitie of al thay al did, quhen Bischopes houses, Priestes houses,  
 25 and Religious places, war to al men <sup>87</sup>patent lyk certane commounne lugengs, and lyke certane <sup>88</sup>buithes of humanitie, of pietie, and discipline, war halden and esteimed. ffor to be schorte w<sup>t</sup> the rest, this prais hes bene celebrate in al ages among the Bischopes, that in thair houses  
 30 the noble menis sones thay oft fed, instructed, and brocht vpe, and now 3oung men, mariet thame furth, and put thame in steddings. farther quhilke baith oft at vthir tymes is done, than cheiflie in tyme of Parleament quhen present ar al the thrie ordouris, to the special nobilitie thay make appne houses. \* Because  
 35

Religious.

The haly liberalitie of the king, the nobilitie, &amp; the people to the Kirk.

The Bischopes hospitalitie.

\* L. "Quippe ut quisque nobilis Episcopo conjunctissimus, ita

twa Archie-  
bischoppes  
in Scotland,  
Bischoppes  
XI.

Bischoppes  
and abbots  
haue their  
votes in par-  
leament w<sup>t</sup>  
the thrie  
Estates of  
the Realme.

y<sup>t</sup> euerie nobil man, neir to the Bischope, sa he turnet  
in to the Bischopes lugeng cheiflie, and sa lang as the  
parleament lay, w<sup>t</sup> him he rested; quhilke surelie is  
worthie of the gretter prais, the fewar that the Bischopes  
ar to receiue sa copious a multitude of nobiles. ffor 5  
only ar twa Archiebischopes, ane of S. Androis, and of  
Glasgwe ane, \* quhilkes in Scotland ar haldne the first,  
bot S. Andro formest, in quhais Diocie ar conteined 8  
Bischoppes, Dunkeld, Aberdyne, Moray, Dunblane,  
Brechine, Rosse, Cathneis, Orknay. In the diosie of 10  
Glasgow onlie 3, † S. Ninians, Lismore, and <sup>89</sup> Sodore,  
quhais sait was in the Ile of man. In general assemblies,  
quhair ar called the thrie ordouris of the Realme, for  
counsel in sindrie effairis, or makeng of statutes or lawes,  
baith Abbotes, and sum vthiris Kirkmen haue their votes 15  
with the Bischopes.

In thir lattir dayes is sa cum to pas, through the coun-  
sel of Kings, and the Nobilitie, that al Bischoppes the  
gretter kirk leiuengs, and the fatter Benifices, ar al  
amaist distributed cheiflie to nobil menis sones, quhome 20  
they think maist able to supplie that office: ‡ to wit;  
quha appeiris to be enduet w<sup>t</sup> the best iugement, and to  
haue the counsel maist cunning, cumlie, and cannie, and  
worthiest authoritie to serue his charge, and gif he be  
<sup>90</sup> feckful, and haue grace to correcte maneris in wicked 25  
persones, sa that the commendatione of Justice may be

ad illius sedes," &c.—In fact, the more nearly related any noble was  
to the Bishop, so the more frequently did he stay with him.

\* L. "quorum ille primas totius Scotiæ habetur"—of which the  
former is considered to be Primate of all Scotland.

† L. "Candidæ Casæ"—of the White House, *i.e.*, Whithearn, or  
Whithorn, also known as S. Ninian's, from its founder.

‡ L. "utpote, quorum in consiliis dandis major dexteritas, in  
munere obeundo major auctoritas, in depravatis hominum moribus  
corrigendis efficacior justitiæ laus inesse putaretur"—as they were  
considered of greater skill in advising, greater authority in discharge  
of their office, and of greater reputation for justice in the punishment  
of criminals.

impute to him. Sum of thir quhen in the effaires of the  
 commoun weill thay happilie and weill, all thair trauel,  
 and gudes quhat thay possessit had \* wairit, thay exceled  
 in mony honouris, and maist illustir in the commoun  
 5 weill, w<sup>t</sup> consent of al the thrie estates. for thay, as tyme  
 seruet, war than promouet to the cheif charges of the  
 Realme, and principal offices in the Repub. as to the Chan-  
 ciller, Thesaurer, and to haue sik vthires ample dignities in  
 the land, as quhen w<sup>t</sup> gret honour and prais thay haue put  
 10 til executione the charge of ane ambassador in Ingland  
 or france. Bot quhen now in wardlie effairis thay war  
 sa <sup>91</sup> feltired, and vthiris in the meine tyme leiuet sa  
 liberallie, forgetting planelie y<sup>r</sup> office and seruice ecclesi-  
 astical, † that same thrid estate sa sair thay inuyed, that  
 15 now mischieuous persounes feir nathing to rail out  
 against that estait, and quhat thay can, sklander and  
 bakbyte.

The Bis-  
 chopes vsed  
 the principal  
 offices in the  
 Realme.

Of the rest of the ecclesiastical preistes, and Relig-  
 ious quhat may be thocht? quhome albeit the heretiks  
 20 blaspheme and say thay war al vicious and hipocrites;  
 war notwithstanding in baith the digries, I may say  
 trulie, certane lamps of pietie and halynes. and surlie  
 to speik sinceirlie w<sup>t</sup>out inuie, quhat the truthe is; the  
 hail Clergie, 3e in the verie tyme, quhen w<sup>t</sup> ws the  
 25 Religioune was deokayet, war of a notable grautie, and  
 of a certane liberal honestie, euerie man accordeng to  
 the place he remaned in, and the benifice quhairon he  
 was susteined, that in few things it was to ony vthir  
 natione evin than, inferiour: Insafar, that na tyme sulde  
 30 3e evir se a wandiring, beging, or a Ragit preist. Noch-  
 theles mony was seik of ane vice; to wit, immoderat  
 libertie of lyfe: and of ane vthir vice, almaist al, ower  
 rekles negligence in preicheng the worde of God. Bot

\* Had consumed, worn out.

† L. "sibi tandem invidiæ tantum conflarunt"—(the Bishops)  
 at length drew upon themselves so much ill-will.

our elderis war nocht sa, frome quhais integritie of lyfe,  
 albeit we haue declyned, ȝit neur frome the faith and  
 Religioune. flurished, and sumtyme outsprang frome  
 thir generatiouns, as frome a certane cœlestial Hierusa-  
 lem mony men excellent in the commendatione and gude 5  
 reporte of leirning & virtue, quha wattired the <sup>92</sup> knottis  
 and Gairdins of Scotland, Ingland, France and Ger-  
 manie, w<sup>t</sup> the fountanes of thair Ingines, in quhome, we  
 passing by the rest, war Amphibalie, Palladie; Rule;  
 Amphibalie in the Ile of man was first Bischope: Be al 10  
 manis speiking the apostle of Scotland is Palladie: S.  
 Rule maid Scotland of nobilitie and renowne, quhen  
 w<sup>t</sup> the reliques of S. Andro he decoret it, quhilkes out  
 of Grece he brocht; and than S. Mungo, Ninian, Fiacre,  
 Connan, Aidan, Colman, Finnan, <sup>93</sup> Boniface the apostle 15  
 of Germanie, and agane, Kiliane, Leuine, Rumolde,  
 Abbat Gal lykwyse, & that diuine Poete of sik fame and  
 renowne, and exeme Theolog, Sedulius, latting innumer-  
 able passe by vthiris, athir \* writne in the diuine num-  
 ber, or for thair singular virtue and halynes of lyfe, 20  
 mekle commended baith at hame and afeild. Nathir  
 was hithirto ony age ȝit seine sen Scotland was illuminat  
 w<sup>t</sup> the lycht of Criste Jesus, in quhilke florished not few  
 singular persounis of excellent vertue, and doctrine, of  
 quhilkes in thair awne place, sum thing twoche we sal 25  
 schortlie. Bot (allace) now wod hæresie occupies al  
 baith in lenth and bredthe, and sa hich a maiestie, of sa  
 hevinlie ane ordour in Scotland hes remouet, that power  
 hes put asyd, & that honour hes dishonoured: bot  
 sal I <sup>94</sup> gar this wound sa gret bleid agane? sal I rub vpe 30  
 this aulde sair? and renew this greif appeiringlie almaist  
 forgottin? I wil nocht do it, that I rathir steir nocht vp  
 than mitigat the displeisour and auld rancour of the  
 furious hæretiks against the Catholiks. for it lyes not in

The Bis-  
 chopes of  
 Scotland  
 notable in  
 pietie and  
 leirwing.

How sair  
 heretical  
 impietie hes  
 woundet  
 deuote  
 pietie.

\* L. "vel in Divorum albo relatos"—either placed in the cata-  
 logue of Saints.

the prayer of man bot in the power of God is put a certane  
 secreit and sure maner of medicine to be applyed to this  
 Ill, quhilke we hope he sal adhibite or it be lang, cheiflie  
 quhen this day ar verie mony of Scotland decored w<sup>t</sup>  
 5 al vertues and inflamed w<sup>t</sup> the pure and sincere luee of we sulde not  
dispare.  
 the rycht Religione, quha through thair exile, quhilke  
 for the luee of Christe thay willinglie haue accepted,  
 and through thair prayers, quhilkes <sup>96</sup>ydenly w<sup>t</sup> al dili-  
 gence thay sched for thair cuntrey, appeir to mitigat the  
 10 ire of God, and pacifie his angre toward ws w<sup>t</sup> tyme.  
 The godlie memorie of the dignitie of our auld Bischopes  
 mouet vs in this place to speik this farr.

## OF THE ESTAIT OF THE NOBILITIE.

Seing na Republik or *commounweil* euir zit flurished The nobilitie  
of gret esti-  
matione in  
Scotland.  
 that *contemned* the Nobilitie; Scotland sa honoured  
 15 thame, that it \*thocht the cheifest parte of the Republ.  
 to consist of thame and a sueit succour to the *com-  
mounweil*. Quhilke opinioun trulie was nocht of  
 smal effecte to keip the Scottismen *frome* cumbiring  
 thair *commounweil*, quhome vthirwyse a certane in-  
 20 gendired curage, in a maner, of the mynd, mycht eisilie  
 inflame, to truble hail the Republik, gif the king leiuet  
 intemperantlie, and by the boundes of his office. Of this  
 may ony man esilie collecte in our people zit to be a  
 certane forme of Repub. eftir that forme, in latine De- Democratia.  
 25 mocratia, y<sup>t</sup> is a forme of *commounweil*, quhair the  
 people haue the hail authoritie w<sup>t</sup>out ony vthir state,  
 no<sup>t</sup>withstanding with vs, eftir y<sup>t</sup> maner nocht aluterlie sa,  
 bot w<sup>t</sup> sik temperance, that cheif vpon thair king, and  
 counsel maist graue of the nobilitie, the Repub. does

\* L. "ut in ipsius subsidio maxima Reipublicæ momenta verti  
 putarint"—that it considered the most critical matters of govern-  
 ment to depend upon their support.

The beginning of the  
Scotis nobilitie.

The first nobils in  
Scotland war called  
Thani; thay war of the  
clan cheif.

King.

his sones.

The digries of nobilitie  
in Scotland and distribu-  
tion of thair titles.  
in ald tymes  
Dukes war  
called  
Thani.

Dukes.  
Erles.  
M. Lordes.  
Knichtes.  
Lardes.  
Barounis.

depend: of this *cumis*, that the kings quhais tyrannie  
turnet the hartes of the Nobilitie frome thame, oft incurit  
lykwyse the offence of the people; and the kings agane  
quhais vertue *wann* the hartes of the Nobilitie, perceiuet  
evin sa ane incredible beneuolence of the people, throuch  
this alienatione of the Nobilitie and people frome the  
king, sum tymes is mentione maid of the kings slauch-  
tir. Nathir cam this manir of Nobilitie to Scotland w<sup>t</sup>  
thame quha now inhabites the land, bot with thame  
rathir grew vp, quha first inhabited Scotland. ffor in  
the first rudiments of our commoun weil and \*instruc-  
tions, quhen sum barbaritie was 3it in the land, we reid  
how they elected certane capitanis borne of ane illustir  
hous to quhome thame selves, and thair Republik thay  
committed to gyde. Bot now far vthirwyse is the state  
of Nobilitie: for sa in partes it is diuidet, that the king,  
and his sones lawfullie gottin, obtaine the first place, of  
quhilkes, gif be ma than ane, the eldest prince of Scot-  
land, the rest absolutlie ar called princes, quha indeid al  
and sindrie, ar haldne in hichest digrie, and worthilie,  
because thay ar sa neir vpspring of the kingis blude:  
the secund place obtaines Dukes: the † thrid my lordes:  
the fourt thir nobilis quha w<sup>t</sup> vthiris natiouns out of our  
Ile ar nocht fund. This name, my Lord, appeires til vs,  
in it, sa gret dignitie to conteine, that for honouris cause,  
we gyue it evin sa to Bischopes, Erles, and to thame  
quha ar hie magistrats and in cheif honour. The fyfte  
place occupie thay, ‡ quhome lairdes and barounis we

\* L. "rudimentis"—in the rudimentary state of the kingdom.  
The translator gives the Latin form and then a translation, as he  
often does.

† L. "tertium Comites, quantum illi nobiles, qui apud alias  
nationes extra nostram insulam non vigent, et a nobis 'my Lords'  
vocantur"—in the third rank are Counts (or Earls), in the fourth  
those nobles who are not found among foreign nations out of our  
island, and are called by us "My Lords."

‡ L. "quintum Equites aurati, et Barones sibi vendicant, qui

call. In distributione of thir titles of nobilitie this ordour is obseruet, that he haue nocht the title of a Duke quha had no<sup>t</sup> first of ane \* erle, nathir of ane Erle, quha first had nocht of a lord, nathir of a lord quha  
 5 first had nocht the title of a † larde or Baroun. Now in the 6 place ar put thay, and last of al quha ar induet w<sup>t</sup> na certane title of honour, quhome in our language we cal gentle men. Of this estimatione ar thay, because  
 10 sones of Erles, Lordes and Knichtes, na digrie of Nobilite makes noble excepte thair birth, that of a nobil hous thay ar borne. ffor in na parte of thair fathiris heritage may thir succed: bot the eldest sone possessis  
 al, conforme to our lawis this is done that the hous  
 15 decay nocht, ‡ and surname as we cal it throuhout al generatiouns. This title the people gyues al that ar rich & quha ar large and liberal, § or quha haue sik a name. || fra thir and vpon thame cheiflie dependes the hail charge and authoritie; and lykwyse lyis the hail  
 20 burdine of the weiris. for quhen thay think of quhat hous thay ar cum, with gret baldness and courage thay set stoutlie on, doubting na danger, y<sup>t</sup> thay may schawe thame selves worthie of the hous thay ar cum off, and in safar, that thay, w<sup>t</sup> sum illustre and notable acte  
 25 may decore thair hous. The opinione of sum is, the title of gentlemen this way to haue sprung vp, that the Romanis quhen sum natione thay had subduet, to sum

gentlemen.

The eldest sone succeeds till all.

‘Lairds’ etiam lingua nostra dici solent—the “gilded” Knights (with golden spurs or shields?) and Barons, who in our tongue are also called Lairds.

\* L. “Comitis.”

† L. “Equitis aurati”—*ut sup.*

‡ This is not in L., which reads simply, “conservandarum familiarum causa”—for the sake of preserving the families.

§ L. “Plebs omnes qui divitiis affluent, quique hospitalitatis et clientelarum nomine bene audiunt, hoc fere titulo decorat.”—The people generally give this title to all who are rich, and have the name of being hospitable and generous.

|| “fra thir”—L. “ab his pendet.”

Gentiles.

The scottis  
vpon thair  
awne purse  
now sustein  
the kingis  
weiris &  
thairfor frie  
of custome.

Quhairin  
the king of  
Scotlandis  
riches ap-  
peires to  
consist.

thay gaue lande, money, priueleges, and mony vthiris  
rewardes, that thay duelling in the marches and bor-  
douris of that land mycht defend that natione frome the  
force of the ennemie and spoiling. Thir the Romanes  
called Gentiles: we eftir thame, \* conforme to thair 5  
imitatione, <sup>96</sup> Gentilmen. The hail nobilitie, 3e the  
scottis ane and al, in quhatsaeuir digrie or place thay  
be in, ar bund of that necessitie, that gif the weiris be  
vrgent thay susteine the kingis weiris vpon thair awne  
charges: nethir for al that, ar thay thocht, or sulde be 10  
esteimed, to fecht to the king for nocht; quhen thay ar  
frie of al custumes, w<sup>t</sup> quhilkes ar opprest the subiectes  
of vthiris princes, and lykwyse ar induet with diuerse  
vthiris priuileges be the king, of his benignitie: first  
of al vpon this conditione, that gif the king command, 15  
† with ane armie thay passe in haist against the ennemie,  
vpon thair awne purse. in quhilke nocht onlie consistes  
a singular vtilitie of the people, bot also a principal  
abundance and welth of the king is includet. Nathir  
say I this, to gyue ony occasione to suspecte that our king 20  
wantes his 3eirlie rentis (quhen, in abundance, he hes, of  
3eirlie rentis, quhairvpon he royallie may susteine his  
court, and vphalde the magnifik persone of a king), bot  
to lat thame vndirstand that the welth of our king may  
be weil compaired w<sup>t</sup> the puissance of golde and siluir: 25  
and surlie for the cause forsaid, that al 3eirlie rentis, how  
abundant sa evir, he may esteime nathing, nathir neides  
he, quhen all his people w<sup>t</sup>out money, quhilke vthiris  
callis the ‡ Strenth and force of the weiris, at the kings  
commande flies til armes contrare the aduersar. 30

This farther may be consideret, our king nevir to that  
<sup>97</sup> fine, at ony tyme to haue beine brocht, that he walde  
want, by that, men of weir, notwithstanding vpon his

\* L. "*ad illorum imitationem.*"

† L. "*instructo confestim agmine*"—having instantly mustered.

‡ "*Belli nervus*"—the sinews of war.



awne charges. \* for the people serues maist to this vse,  
 to brek the first bront of the battel, quha *concuris* suner  
 than is luket for, as is the <sup>98</sup>slokning out of a certane  
*commoun*e flame of burneng. This, hes the bordouris  
 5 of our Realme, defendet against sa mony strang enni-  
 mies, now sa mony hundir 3eiris, testified cleir anuich :  
 bot *perchance* throuch delyte of the mater in the selfe sa  
 singular, we be paste farther than far anuich. Lat vs  
 thairfor returne to the Gentilmen, quha (to twoche  
 10 schortlie) presentlie ar al in courtlie(r) apparel, and thair  
 table mair diligat and dilitious, than graue men athir  
 vses to approue or *commend*, or quhat thay haue to  
 leiuē vpon is able to susteine : our natione frome the  
 nerrest thiounis and nychtbours haue, to the gret skaith  
 15 of our *commoun*e weil, contracted this excesse of cleith-  
 ing and feiding, as a certane peste maist *contagious*.  
 Finalie of this ar we surlie persuadet, that our Gentil-  
 men with ony nychtbour natione may weil stryue in  
 elegancie of maneris. The maner now and ordour of  
 20 the Nobilitie being descriuet ; followis, that we lykwyse  
 explicat the thrid estate in few wordes, to wit, the  
*commoun*e people.

The maner,  
 meate, and  
 claith, of the  
 Nobil men.

#### THE ORDOUR AND ESTAIT OF THE *COMMOUNE* PEOPLE.

Quha euir first laid the first foundatiouns of cities,  
 appeir to this end, to haue laid thame ; athir that the  
 25 *immortalitie* of thair name war & sulde be to the vtilitie  
 of man, as the † Ethnicks, or w<sup>t</sup> the vtilitie of man,

\* L. "Cum ipse populus ad hostium frangendos impetus quasi ad commune quoddam incendium extingendum, opinione citius, concurrat."—For the people hasten of their own accord, to resist the enemy's attack, as though they were hurrying to put out a universal conflagration.

† L. "Ethnici"—the heathen.

to the glore of God, as the Christianis. quhilke quhen  
 thay thocht, na way thay culd bettir do, than to gar  
 thair cities abunde in people, thay drewe to thair cities,  
 through mony priuileges, people in abundance : quhome  
 thay called *commoun*e or *Lai* people, gif thay war vndir 5  
 the digrie of gentilm<sup>n</sup>. The *commoun*e people in thrie  
 sortes may be diuydet : the first ar thay, quha, through  
 the weiris, in quhilkes hes beine thair *conuersatione* ; or  
 through lettiris, to quhilkes thay haue applyet thair  
 studie ; or throuch money, quhilke through thair indus- 10  
 trie thay haue gathired, or *frome* thair parents receiuet ;  
 or sum vthir way, obtaines the place of the principal  
 citizens in the toune. Thay indeid of quhome we haue  
 mony, ar maist of the nobilitie : for, as said is, q<sup>a</sup> sa our  
 lawis provydes, that the eldest succeides, the youngest 15  
 ar put to sum honest schift, quhairthrouch thay may leid  
 a lyfe not allutterlie abiecte. of this *cumis*, that sa  
 mony of our *cuntrey men*, haue sa gude succes, among  
 strange natiouns, sum in the Weiris, sum in professing  
 of sciences, and sum in merchandise. The second sorte 20  
 ar thay quha studie to merchandise, and \* of that kynd  
 to honest craftes, quhais † *beginning* being obskure, or  
 nocht perfytlie and cleir anuich notified to al *men*  
 throuch thair industrie, and diligence, thay oft obtaine  
 that for thair gret welth & abundance, thay susteine the 25  
 persone of honest sitizenis. For merchandise, indeid,  
 as w<sup>t</sup> ws it is profitable, sa is it honest, and surlie to the  
 Repub. verie necessare : quhen mony merchandes causes  
 thair sones to be instructed in the liberal sciences that  
 eftirward thay ar sik instruments in the *commoun*e weil, 30  
 that thair labour is baith to the gret Joy and honour of  
 thair parents ; for athir ar thay preistes serueng the  
 kirk ; or *men* of law to <sup>90</sup> plie a cause, or *men* of weir

Thrie sortes  
 of the *commoun*e  
 people.

the cheif  
 citizens ar  
 the magis-  
 trats.

The cause  
 quhy sa  
 many Scottis  
 bolus in vthir  
 cuntreys.

Merchants.

Merchandise  
 honest and  
 to the *commoun*e weil  
 necessare.

\* "atque id genus honestis operibus"—the "of" and "to" have been interchanged—"and to that kind of honest craft."

† "quorum origo"—whose *birth*.

- to fecht. for \*thair (as be experiens we se daylie) in weirfair cheiffie is done, quhais myndes deip and præclair studies hes decored, polished, dekid and vptrimid. The thrid sorte of the commoun people ar thay quha  
 5 numberit ar in the laichest digrie. Amang thame ar al craftes rekned through another; without quhilkes na Craftismen. Repub. †nocht only can florishe; bot can nocht stand, we trulie may affirme. Chances that mony of this sorte, w<sup>t</sup> the giftes of nature meruellouslie being induct, through  
 10 thair diligence, labour and Ingine, heipes vp abundance of money & riches. Nathir sulde ony mervel heirof, quhen na man, quha leiues bot midway temperat, in the tounes of Scotland, is nocht sune rich, for the fridome foirsaid fra custum, and vthiris priuileges that thay haue.  
 15 Bot that the king thair hartes w<sup>t</sup> sum benefite may steir vp, and the hetlier inflame thame, in danger to defend the commoun weil, he permitis, that in general parlements twa or thrie of thame be present, and sum tymes ma, gif the king pleise, out of euerie citie sa mony,  
 20 cheiffie quha ar esteimet of the best Jugement, wisdome, and leirmeng: quhais dutie this is, ‡ of the materis proponed in the parleament frilie to gyue thair vote, and that thair sentence be correspondent to the sentence of the vthir twa estates of the Realme. For this cause sum  
 25 think this to be done that §gif in the general parleament

The tounes  
haue thair  
vote in gen-  
eral parlea-  
ments.

\* L. "Illic enim in militia præstant maxime, quorum animos doctrina intima excoluit."—For those succeed best in war who have received a thorough education. The translator has mistaken *illic* (= *illi-ce*) for the adverb *illic*=*there*. The richness with which "excoluit" is rendered is inimitable. There are many such instances in the text.

† L. "non dico florere sed ne stare quidem potest"—without which a State, I don't say cannot flourish, but cannot even exist.

‡ L. "ut suam sententiam, de rebus propositis, cum reliquis duobus Regni ordinibus respondeant"—to give their opinion on matters proposed, along with the other two estates of the kingdom.

§ L. "ne si quid in civitatem aliquam severius decretum fuerit injuste id statutum putetur"—that if anything severe be decreed against any city, it be not considered as unjustly enacted.

any thing w<sup>t</sup> our gret seueritie be decreited against the  
 tounes, be thair sentence, as ane vniust institutione  
 may be reuoked. finalie, al vthiris, quhither thay be of  
 nobilitie, or of the commoun people, haue na authoritie  
 in general parleaments to gyue a vote, because vpon the  
 estates of the Realme thay hail depend. bot because  
 we heir haue *perchance* ouer lang insisted, and haue  
 beine tedious to the reider, in sum particular materis and  
 singular, in explicating the lawes, with quhilkes thay ar  
 bund, \* passing ower, quhat vses to occur, we sal be  
 sumthing schorter.

## THE LAWES OF SCOTLAND.

Solon ane of  
 7 wyse wittie  
 men in  
 Grece.

The lawis ar  
 the rule of  
 corrupted  
 nature.

† Quhither Solon spak lyke a *cunning man* or a wyse  
*man*, I kawe nocht weil, quhen he said that the Repub.  
*q<sup>lke</sup>*, to na lawes being astricted, gyues libertie to al in it  
 to do quhat thay pleis, wil schortlie cum til a thing mon-  
 struous and seindle seine. for quhen men ar infected  
 through a certane corrupted nature, may follow, that gif  
 the law quhilke al thing(s) vniuersallie callis to the rule  
 of Vertue and rycht rasone, put no<sup>t</sup> ane ordour to this  
 deprauatione of corruptid nature, or sum vthir feir and  
 lett, that mony walde be drawne heidlings into the deip  
 swallie of al abhominable vice: quha trulie, for the foul  
 mischieuous actes, quhilkes haue infectet thame, rychtlie  
 may thay be esteimed nocht men, bot certane monstiris  
 of nature, cled in the forme of man. quhilke quhen our  
 elderis, through quiknes of thair ingine perceiued perfyt-  
 lie, w<sup>t</sup> authoritie of the lawes the dissolute maneris of  
 thair people sa wyslie thay band, that the law prescriuet

\* L. "minutius omnes quæ occurrere solent prætereuntes"—  
 passing over those more minute (laws) which are of everyday  
 familiarity.

† L. "Scite, atque haud scio an divine, dixit Solon"—Solon  
 said wisely, and, I almost think, divinely.

nocht alyke maner of lyueng to al, bot to euerie man  
 according to his vocatione of lyfe; Quha, thairfor gaue  
 ower the fellowschip and effaires of the warlde, putting in  
 ecclesiastical seruice thair hail studie and kair, war bund  
 5 to the lawis set furth be the Papes and fathiris of the  
 General counsellis. Bot seing mony, this day, of Scot-  
 land, I can nocht tel, in quhattine a wod furie ar fallin,  
 or rather inspirit with wicket spirites, the lawes, allace,  
 baith of God and man, thay violat and corrupte in sa far,  
 10 that frome the pape and his maist haly authoritie thay  
 haue defected, and til vngodlie false and wicked herisie  
 thame selves haue astricted, al authoritie of the lawis and  
 counsellis Ecclesiastical is withired amang thame and  
 brocht to nocht; for thay think it bettir and mair  
 15 glorious mekle and preclair, to stick to \* thair counter-  
 fited errouris quhome properlie thay cal Ministeris, than  
 vnto thair maist haly counsellis quhome the haly Ghaist  
 hes Inflamed.

The Ecclesi-  
 astik per-  
 sones in  
 Scotland  
 lyuet vnder  
 the authori-  
 tie of the  
 counsellis  
 and ordin-  
 ances yay  
 decreited.

But quha studie to the effairis of this warlde ar nocht  
 20 rekned amang the Ecclesiastik persouns, bot bund thay  
 ar to the lawis set furth be the kings, or than confirmed  
 be thame and set furth be the thrie estates of the Realme.  
 Thir lawis partelie set doune in latin, partelie in Scotis  
 language, we vse to cal the † burgesse lawis of the  
 25 Realme: The title of the law buke writne in latine is sa  
 namet, Regiam Maiestatem, y<sup>e</sup> is, the Kings Maiestie,  
 because frome sik wordes the buke beginis. The rest of  
 the law bukes haue this title, The actes of the Parlea-  
 ment, because thir ‡ lawis commounlie ar called the

The seculars  
 of the  
 Realme in  
 Scotland ar  
 gouerned be  
 the burgesse  
 lawis.

The kings  
 maiestie.  
 The actes of  
 the parlea-  
 ment and  
 the titles of

\* L. "ministorum (quos peculiari nomine vocant) erroribus"—the errors of the ministers, as they call them,—"thair" here="of those"—and is antecedent to "quhome": see also in the next line.

† L. "Leges municipales."

‡ L. "Reliquis legum libris, Comitiorum (quæ populari sermone Parlamenta dicimus) acta inscribuntur."—In the remaining law books are written the Acts of the Comitia, which we call in the popular language, Parliaments.

he law-  
makes in  
scotland.  
how far the  
lulle law in  
scotland  
extends.

parlement. Albeit heir sulde be vndirstandēt, that this far to the lawis of the Realme we ar astricted, gif ony cummirsum or trubilsum cause fal out, as oft chanches, quhilke can nocht be agriet be our cuntrey lawis, incontinent quhateuir is thocht necessar to pacifie this contro- 5 uersie, is citet out of the Romane lawis.

Bot quha wil exquisitlie searche and seik out the original beginning of our lawis, lat him vndirstand the \* antiquitie, power and authoritie of thir lawis, to consist in the statutes and ordinances maid be the thrie estates 10 of the Realme, frilie in a general parlement decreited, and with consent of the king confirmet.

Bot now we thocht gude to set doune Kennedie his lawis, baith haly and ancient, set furth afor sevin hundir and fiftie 3e and ma 3eiris, amang the Scottis thay † re- 15 mayne in forme of xii tables, thay conteine amaiſt the hail law baith spiritual & temporal of a meruellous maner in xxix chapters: of thir may we Judge of the rest of the lawis and maneris of Scotland. Because eftir thir lawis quhateuir lawis & consitiouns succeidet to thame, tuke 20 thair beginning frome thame, as frome the first and halyest exemple of the lawis, or the first Wisdome in thame contened.

the lawis  
of King  
Kennedie,  
which are  
in use.

Now to be schorte thir lawis following ar the lawis of King Kennedie. Lat be in euerie prouince of our 25 cuntrey men of law as hes bene institute frome the beginning.

Lat thair sones frome thair youth vp studie to the lawis.

'The law tables, the kings chartures, and of gret & nobil 30 men, onlie thir lat keip.

\* L. "potestatem has ferendi antiquandique, trium ordinum suffragiis libere lata," &c.—that the power of passing or annulling them is placed in the freely given votes of the three estates.

† L. "Scotia instar legum duodecim tabularum sunt."—To the Scots they are what the laws of the 12 tables were (to the Romans), the universal code of law human and divine.

Gif ony of thir be conuicte of falshet, lat him end his lyf vpon ane fork, and kastne by vnjerdet.\*

Lat him quha is conuicte of thift be hanget.

Heid him conuicte of slauchtir.

- 5 A woman conda~~m~~net to die, outhir droune or † slay her quik.

Quha blasphemis the name of God, or of his sanctes, the king, or a capitane of his awne clan or familie, lat his tounge he cutt out.

- 10 Quha beis conuicte of a leising to the hurt or dishonestie of his nychtbour, lat him want his sword, and thair eftir avoyd his cumpanie.

Quha ar ‡ accused or suspected of deith, of the sen- a syse.<sup>100</sup>  
tence of 7 men, of ane approuen and weil tryet faith, or  
15 of 9, 11, 13, 15, or a gretter number, sa it be vnequal,  
lat thame be Judget.

Reiuers, <sup>101</sup> Raikers, <sup>102</sup> Herrieris of the ground, punise w<sup>t</sup> a sword.

- § Bardis, <sup>103</sup> scurris, and addicted til ydilnes, w<sup>t</sup> sik  
20 sort of persouns, lat skurge.

The wyfe sal nocht thol for the offence of her housband: bot sche wil be in || wrang to her housband, gif that he knaweng, sche offend.

- ¶ Punise her that lyes by her man, and w<sup>t</sup> that sam  
25 pane, him that lyes by his wyfe.

\* L. "furca vitam finiat"—let him finish his life upon a gallows. An old shape of gallows was in the shape of a "furca," or fork—viz., like the letter Y. The translator had written first "lat him *be hangte* and kastne by," &c. The two words in italics have been scratched out and "end his lyf vpon ane fork" inserted above. This will explain the omission of "be" in the latter part of the sentence.

† L. "defodito"—bury her alive.

‡ L. "Capitalium insimulatos."—Those accused of capital crimes.

§ L. "Fugitivos Bardos."—Wandering bards.

|| L. "Viro autem fraudi erit."—But it shall be imputed to the husband if the wife offend with his knowledge.

¶ L. "Concubinam viri, eadem cum ea quicum delinquit, poena torqueto."—The Latin text seems to be misprinted here. If eo be

Quha defloures a virgine, lat him be heidet, excepte quha is deflouret require the author of the iniure to be her housband.

Gif quha defoulis a nothir manis wyfe nocht against her wil lat thame baith die the maist extreime \*deith. 5  
Gif the woman was forcet, the man iniurious to his nythour sal die be the sworde, the woman sal be frie.

Hang quha is iniuri~~ous~~ to his parents, eftir that frome him is cuttit the tounge, the fote, or the hand, and cast 10  
him by vnjerdet.

A murthirer, a dum, or vngrate to his parents, to thir  
†succeid thou nevir in heritage.

Burne ane and al Juglaris, magitianis, familiars w<sup>t</sup>  
wicked and euil spirits, or quha craues helpe of thame. 15

Sawe na seid in the ground excepte it be cleine of  
hurtful pikils.

Quha through his negligens, lattis gude ground y<sup>t</sup> may  
be sawine, ouirgang w<sup>t</sup> weidis, for the first falte lat him  
pay ane ox, for the neist ten oxne; In the thrid tak the 20  
land frome him.

Burie thy companioune or friend perchance slane in  
the battel; thy ennemie lat ly vnburit.

Restore a wandiring scheip or beist, athir to the  
maistir, or to him ‡ that <sup>104</sup>seikis the theiues, or than to 25  
the priest; bot gif thrie days thou keip it, thou wil be  
giltie of the thift, y<sup>t</sup> thou hes stollin it.

Quha findes that his nychtbour <sup>106</sup>tynte, lat him cry it,

substituted for *eo*, it will read intelligibly, thus: Punish her that  
murders with a man, with the same punishment as the man himself.  
Notice in the text that *by* means *apart from*, and not *with*.

\* *l.* "supplicio extremo"—let both suffer the extreme penalty.

† *l.* "homicida, mutus, aut parenti ingratus, hæres non esto"—  
a murderer, a dumb man, or ungrateful to his parents, shall not  
inherit.

‡ *l.* adds in brackets: "Tocio derach vulgus appellat."—The  
watchmen for thieves, whom the people call "Tocio derach." See  
note



that it is fund, or than wil be esteimet as he had stollin it, and he sal haue the reward of a theife.

Quha strykes him in Judgement, qua plies thair w<sup>t</sup> him, lat him that strykes be called giltie, & the  
5 strukne absoluēt.

Quhen Nout fechtis togither ane be strukne to deid, na man knaweng the stryker, the beist that is <sup>100</sup> hommil amang thame Judge giltie of the slachtir. His maister receiueg the slane beist, sal restore the skaith to his  
10 nyctbour.

Gif a Sou eit his 3oung, stane him, and eit nocht his flesche.

Slay out of hand a swyne that eites the come, or w<sup>t</sup> the gruntle casting vp the tilet ground.

15 The rest of the beistes that w<sup>t</sup> vs leiuēs, gif thay hurt <sup>pinding.</sup> quhat growis on thy ground, hald besyd the, in thy power, ay quhil thair maistir repair the skaith.

Thir forsaidis ar ciuile *per*teineng to the people, the rest following, quhilkes to vs ar *cum*, religious.

20 Altaris, Kirkes dedicat to sanctes, Images, oratouris, Chapelis, Preistes, and al of the haly ordour honour w<sup>t</sup> 3our hart.

Obserue w<sup>t</sup> al honour, festual and solemne dayes, Vigils, fastings, and al maner of Ceremonies, quhilkes  
25 the pietie of man hes decreited to Christe our King, and his maist haly wearfare.

Be it deidlie to hurt Christe his preist, athir in worde or deid.

Leieue the ground 7 3eirs vnlabourit, quhair *per*chance  
30 ony slane persone hes bene buriit.

Haue al thy graues halilie drest; and with the sygne of the croce decore, thaireftir bewar that 3e neuir trampe thairon with 3our fute.

Lat the burial of a deid persone be preparēt \* accord-  
eng as the persone is rache.

\* I. "habita facultatum ratione."—The Latin is slightly ambig-

Ane honorable man, or quha was laudable in the commoun weil, beir to the graue with a famous pompe, nochtwithstandeng dolorous and duleful.

Now haue we schortlie past ouer quhat we thocht necessar to be said of the lawis. followis that lychtlie we descriue eftir our \* maner of style, the maner of the Magistratis. 5

#### OF THE MAGISTRATIS.

Albeit the lawis sulde weil be establishet and haldne haly amang al natiouns for the Diuine force in thame conteinet, a certane deprauatione of nature bredd in man, hes no<sup>w</sup>withstandeng sa inclynet thair Ingines to follow 10 quhat is pernicious and wicked, that the lawis walde aluttirle deokay and cum to nocht excepte men baith notable and graue, vertuous and cunning and of special authoritie war appoyntet, quha walde that charge take in hande, to explicate thame, and †persuade the people 15 how necessar thay ar to be keipet, thir men, as al men says, for thair experiens and ‡promptnes in the lawis, war called be the maist wyse, magistratis.

The lawis deokay excepte thay be fortifiet with authoritie of magistratis.

Magistratis  
‡ prompte  
in the lawis.

Thairfor our prædecessours being mouet with this rasone had gret respecte to the vtilitie of thair cuntrey 20 and commoun weil, quha, quhen thay vndirstude how

uous. It might mean "taking into account *your own* ability," or, more probably, "in accordance with *his* rank and position."

\* L. "stilo nostro breviter effingamus"—fashion lightly with our pen.

† L. "servandarum necessitatem populo imponerent"—to force their observance on the people.

‡ L. "quos, omnium trito sermone magistratus vocatos, sapientissimi viri scitissime leges loquentes appellarunt"—such men, called magistrates in common parlance, the wisest of men have elegantly named "speaking laws." The allusion is to Cicero, who says, "A magistrate is a speaking law, and a law is a dumb magistrate"—(De Legibus, iii. 1). The translator has made a similar mistake in the margin, which reads, "Magistratus leges loquentes,"—magistrates speaking laws.

- gude and necessar war the lawis q<sup>lkes</sup> war writne and sett  
furth vnto thame, appoyntet sik magistratis <sup>107</sup> effeiring  
to the lawis, to teiche thame, inculcat thame to the  
people, expone thame, persuade thame to be keipet.  
5 ffor surelie, we <sup>108</sup> mister na Magistrat, quha to the conser-  
uatione and gude estate of the Repub. may be thocht  
athir proffitable or necessar, that not, evin in this mater  
we lychtlie giue place to the frenche men, Italianis,  
and Spainzards, with quhilkes natiouns this day ar maist  
10 flourishing Repub. Amang thir now neist and nerrest to  
the King the Procuratour (quhome Gouvernour we cal) is  
cheif. His office is to rule the Realme, gif the king-  
dome be kingles, that is to \* say gif the king through  
tendirnes of 3eiris be nocht able to regne, or vthirways.  
15 In sa gret honour is he, that quha offendis him athir in  
worde or deid, is euin sa æstemet as he had offendet the  
Kings maiestie. for the Kingis persone, quhome he  
beiris, to be hurte, thame greiues. and al takes it in ane  
yll parte.  
20 Al the rest of the magistratis, quhither in court w<sup>t</sup> the  
king, or in the cuntrey gouerning thair † schirefdomes,  
(of this maner ar the prouinces named) amaist the same  
forme thay haue that commounlie haue vthiris natiouns.  
ffor we haue certane offices w<sup>t</sup> ws as vthiris haue, q<sup>lkes</sup>  
25 albeit thay be named from Thesauris, fra comptes, fra  
lettiris or secreits, fra chambre, claithis, ‡ or capis, or  
ony sik sorte, ar no<sup>t</sup>heles of gret honour, and ar no<sup>t</sup>  
committit excepte to men of gret nobilitie, as to quhome,

Scotland w<sup>t</sup>  
honourable  
magistratis  
is honorabil-  
lie instructed  
& weil fur-  
nished.

The Gouver-  
nour of the  
Realme.

Magistratis  
ar of the  
same forme  
in Scotland  
that thay ar  
of in vthiris  
cuntreyes.

\* L. "si rege fuerit orbata, aut si Rex per ætatem teneram Regni negotia non possit obire"—if the kingdom be deprived of its king: or if the king cannot manage the affairs of the kingdom, through immaturity of age.

L. "Vicecomitatuum"—Viscounties=counties?

‡ L. adds, "a quadra, a poculo, a libellis"—from table, cup, documents; *i.e.*, steward, cup-bearer, notary? "Capis"=cups. The other offices alluded to are presumably, Treasurer, Chancellor, Secretary, Chamberlain, and Keeper of the Wardrobe?

and to quhais chairge is laid to treate thay materis,  
 quhilkes ar nocht only of waicht in the kingis court, bot  
 of gret effecte in the commoun welth. quhilkes al gif  
 I walde exemme, and heid be heid walde explicat, I feir  
 that I appeiret ouer commoun to learned men, and to 5  
 the vnlearned ouer tedious. Afor King James the fyfte  
 of that ilke, certane elected of the thrie estates of the  
 Realme past through euerie citie, to \*persuade the  
 necessitie of the lawis to the people, to interpret the  
 lawis, to agrie the parties quhair was controuersie. Bot 10  
 King James for mony causes, quhilkes mouet him, walde  
 of the maist notable men, and best commendet in  
 Justice and Prudencie, institute a sessione stil to remane  
 in Edinburghe, in effairis of the Repub. quhilke counsel,  
 and forme of Jugement, appeired to al men sa necessar, 15  
 sa profitable, and sa neidful, that w<sup>t</sup> consent of al the  
 kingis, of al the thrie estates of the Realme confirmet, it  
 stil perseueiris, and how langour Repub. does indure, wil  
 surelie, w<sup>t</sup> the counsel of wyse men flurishe perpetuallie.

A cumpanie of sik men, we vse to cal the Senat of the 20  
 commoun welth, in quhilke is na man elected, bot quha  
 is mekle commendet for his virtue, for his quick ingine,  
 and quha is of perfyte and profound knowlege at leist  
 in the lawis of the realme. Of the clergie and secular  
 nobilitie this senat is sa conuenient maid and sa meet, 25  
 that the ane parte, quhilke is Ecclesiastical be æqual to  
 the parte that is secular. quhilke trulie we can think na  
 les nor throuch a special benifit of God to be done, that  
 the religione and Ecclesiastical simplicitie, may temper  
 the singular secular Jugement and perfyte experiens, 30  
 quhilke thay haue in the warlde, and that agane the  
 prudencie, and Jugement of secular persouns mycht  
 sasoun the religione in a maner, and as it war with a  
 threid, directe the ald and ancient simplicitie. Ouer the  
 Senat is set a præsidet of the Ecclesiastical number, 35

King James  
 the 5<sup>th</sup> ap-  
 poynted a  
 Senat in  
 Edinburghe  
 verie meet &  
 conuenient,  
 of the clergie  
 and com-  
 munitie.

The præsi-  
 dent.

\* L. "qui populo jus dicerent"—to sit in judgment.

quha obtaines the first place to giue \* out his sentence  
& to speik his opinione, † excepte the Chanciller of the  
Realme cum betuene w<sup>t</sup> his Jugement, to quhome the  
Scottis men, in all materis of the commoun welthe, gyue  
5 the first place.

The chancel-  
lour.

Quha is ouir a syse and to quhome perteines to Juge  
vpon lyf and blude, is called the gret Justice, Quha is  
ouir Haevinis and schipredes thay cal Admiral, ouir  
Campis in weiris, Marischale, ouir the kingis court to  
10 punise offenderis, Connistable, we cal. In euerie  
prouince ar owrismen quhome of ane ald titil we cal  
‡ Schirreffis, quhais autoritie in ciuil effairis is to cor-  
recte and to discerne betuene blude and blude, and this  
office na vthirwyse dependes than of heritage quhair-  
15 through vnto thame selves thay ascriue schirrefdomes, as  
thay through a certane rychte may be called schirreffis,  
nocht created or maid be the king, bot borne of thair  
parents. Cities and tounes haue lykwyse thair awne  
Probitis, Bailjies, and sik vthiris Magistratis, § quha  
20 conteines and to quhome perteines to rule the citizenis,  
and defend the priuelegeis of the Cities selves. Of vthiris  
Magistratis to make mentione, quhilkes in this place  
mycht be spokne off, I superseid and pas ouir, because  
thay beir rule bot in commoun effairis, and to appne  
25 vpe euerie smal office, wil be laborious, nathir at this  
present perteines it til our purpose. This notwithstanding  
haue we done, that men quha ar no<sup>t</sup> verie idiots  
may perceiue the rest of our cuntrey, the estate and

The gret  
Justice.

The Ad-  
miral.  
The Maris-  
chall.  
The Conni-  
stable.

Schirreffis  
succeidis be  
heritage.

Prouist &  
Ballies ouir  
tounes.

\* L. "in dicenda ferendaque sententia"—in deciding or in voting.  
† L. "nisi iudicio Regni Cancellarius intersit"—unless the Chan-  
cellor be present at the sitting.

‡ L. "Vicecomites"—viscounts? The "comes" is the earl.  
The "vicecomes" is therefore he who takes the place of the earl  
—viz., the sheriff. The "Actes of Parleament" speak of "*heret-  
able and temporall schireffs*."

§ L. "Qui cives in officio contineant"—whose business it is to  
keep the citizens to their duty, and to protect their privileges.

situatione thairof, be this schadow that heir we haue schawin, and similitude sett afore thair eyne.

Quha now, nocht stane blind, or ful inuye *contrare* Scottismen, alledgeng al crueltie vnto thame, wil nocht sinceirlye grant, the forme of Scotland, quhilke heir I in- 5  
differentlie haue adumbrat, to be elegant? quhen our coun-  
trei may be seine of sik a maner to flurishe in the thrie  
estates of the Realme, in sa reuerend a maiestie of thair  
lawis, and sa firme and constant ane authoritie of thair  
magistratis? Bot that I appeir not to sum perchance 10  
prouder than becumis me, throuche lue of my natione,  
heir I make ane end, and wil follow furth as, quhen I  
began, my purpose was, quhilke pertienes to the rest of  
the historie. That thairfor the cleirlier al may sie how  
succeedis til vthiris our kingis, and be sik successione ar 15  
as thay had beine with a string knutt togethir, deiplier I  
wil repeat the historie frome the beginning, and the cause  
farthermair wil declair, quhat first mouet the Scottis to  
creat thame a king.

The Repub.  
in Scotland  
is absolutlie  
perfyte.

#### HOW FERGUS FIRST KING OF SCOTTIS CAM IN ALBION.

Efter the Scottis, as said is, war confiderat with the 20  
Peychts, thay, evin as thay, gret peice and quyetnes lang  
enjoyet, stil vndir the obediens of Tribunes or Gouver-  
nours, to wit cheif of the clan, or of the heid houses as  
\* in thae dayes was the consuetude. Thair constant  
amitie and freindshipe and gud prosperitie, to thair 25  
nychtbouris the Britanis brocht a terrabill feir. Quhair-  
for thay did al diligence to dissolue that mutual beneuol-

Throuch  
dissent of the  
Britanis the

\* L. "Solis Tribunis, seu familiarium primoribus, morem gerentes"—obeying only their chiefs, that is, heads of clans. Translator has mistaken the meaning of the phrase, "morem gerere," *thay, evin as thay*=these, even as those.

- ence, that \* lang confirmet & constant kyndenes, and than that ald and freindlie familiaritie. This, I say, the Britanis studiet hail to do. And to this end thay labouret be al meines possible, first to obtene the Peychtes
- 5 fauour: thaireftir behind backis thay sawe betueine thame and the Scottis the seid of contentione, Inuye and stryfe. Eftir wordes followed warkes; eftir vnfreindlie
- 100 flyteng, baith the parties war steiret vp to fechteng, priuat slauchtir cam neist, and last curst and cruel weirs.
- 10 For the Britanis thocht, as thay thocht true, that a bettir InGINE thay culde nocht find to wrake and bring to nocht baith the natiouns, than be thair awne forces, ilk to slay vthir. The weiris at last grew sa hett betuene the tua peoples the Scottis and Pechtis, that the Scottis
- 15 of Albion perceiue<sup>ng</sup> thair strenth decay, sente legatis to the Scottis of Irland, quhais king was King Ferquhard, legatis, I say, for helpe. Quhen the king and his cheif nobilitie had hard the complaint of thair nationes and freindes, of the iniurie and vnfaithfulnes of the Pechtis,
- 20 the legatis with litle labour obtaines thair askeng. And in haste the king sendes his sone Fergus to Albion, a man na les prudent in experiens of weifare than of a flourishing age, and maturitie of 3eiris; him, I say, the king directes with a chosen armie of worthie weriouris til Albion to
- 25 the conseruatiōe and succour of thair freindes, with wyfes, barnes, gudes and geir, and prouisiōe of al things necessar.
- Mairouer, the stouter spirit to stire vpe in his sone, and contrare al dangeris that my<sup>t</sup> follow, to make him
- 30 the mair courageous, and put him in that hope sumtyme, that he sulde regne, he bidis him take w<sup>t</sup> him, the mar-mour chyre of Destinie.

band is  
brokin be-  
tuene ye  
Scottis &  
pechts.

The Scottis  
of Albion  
obtaines fra  
the Scottis  
of Yrland  
help con-  
trare the  
pechts.

Fergus w<sup>t</sup>  
ane armie  
cumis in  
Albion.

\* L. "quo mutuam illam, et sanguine et familiaritate, ac diuturna consuetudine firmatam benevolentiam dissolverent"—to break up the mutual good feeling that had become established by ties of blood and long and friendly intercourse.

Quhen now Fergus with his force was arrayet in  
 Argyle, and with his cheif Nobilitie, had a counsel  
 haldne how the weiris sulde be begun, and quhat way  
 thay sulde proceid, he testifies that he desyres nocht  
 mair his awne honour, and the glore of thame quha war 5  
 in his cumpanie, as the libertie of that infirme people of  
 Albion, to quhome he wissed al helth and prosperitie be  
 rasoune of thair affinitie: farther he thinkes it expedient  
 that thay consulte vpon this heid, quhither it war mair  
 commodious to be vndir the princes of the cheif houses and 10  
 clanis, as thay lyuet afortymes, or to be vndir the power  
 of ane king: and that he is radie, how evir thay defyne  
 to employ him selfe. Bot quhen the name of king was  
 maist grate and thankful to thame al, nochtwstande  
 na clau walde gyue place til another, Fergus a prince of 15  
 sa gret expectatione is elected king.

Fergus is  
 elected King  
 of Scotland.



## THE SECUNDE BUKE

### OF THE NOBLE ACTES OF SCOTLANDE.

#### I.—FERGUS I.

FERGUS sone to King Ferquhard King of Yrland is namet first King of Scottis in Albion, the 3eir afor the birth of our Lorde cccxxx, for his fellounne fortitude, his justice, his prouidence, and his notable vthiris  
5 vertues, to the gret joy & comforte of all.

Quhen now he was begun to regne, throuch ordinances & lawis his people he keipet vndir subiectione, alluttirle rude, and w<sup>t</sup>out all policie and ornat maneris. for his armes he vsed the rid Lyone, in sygne and  
10 takne of ane inuincible mynd, and a wichte weiriour. Thir armes we knawe evir his estircumeris to haue obseruet, quha war rychteous Kingis of Scottis, stil fra that furth, quhen first he brocht thame in Albion.

King Fergus throuch a cleir and elegant orisone,  
15 discouering the fraudfull counselis and disceitfulnes of thair ennimies, pacifies the Scottis and Pechtis, betuene quhome afor was continual stryfe, haitrid and jnvie, a new band now maid: and incontinent he chaises the Britons deidlie ennimies to baith the natiouns; and  
20 ouirthrew thair armie: and slewe King Koil in Kyle fra quhome that cuntrey Kyle take the name, quhen he was slane.

Quhairthrouch for his noble and notable actes, of

Fergus began to  
reigne the  
3eir afor  
christe 330.

fergus pre-  
clair and  
notable in  
actes of no-  
bilitie is  
creat first  
king of  
Scottis.

Fergus  
gyues out  
lawes to the  
Scottis.

The ryd  
lyon he  
weires in  
his armes.

a new band  
betuene  
Scottis and  
Pechtes.

The Britonis  
ouircum in  
battel.

The Scottis  
obliness  
thame selves  
& thair pos-  
teritie to  
King Fergus  
& his pos-  
teritie.

thame he obtained sik fauour, that the Scottis with a  
solemne aith band thame selves and al thair eftircumeris  
in perpetual to King Fergus: and that thay walde neur  
be vndir the obediens of ony quha war nocht sprung of  
his body, maist firmlie the gret aith thay swore. To 5  
King Fergus, J say, thay band thame selves, and to his  
eftircumeris & ofspring.

The Scottis  
wil haue na  
Bastard or  
vnlawful  
birthe to  
succeed w<sup>t</sup>  
thame w<sup>t</sup>  
gude wil.

This Leauge or band being maid betueine the king  
and the hail natione, the sentences of this contracte in  
Marmor war hewin, in Hieroglyphical or mistical lettiris, 10  
as in that age was the consuetude for a perpetual monu-  
ment, and to the custodie of the Preistes was committed.  
This consuetude and maner of succession, remayned  
now sa faste & sa sure fixte in our peoples hartes, and  
hithirto hes w<sup>t</sup> our natione obtained sik force, that verie 15  
seindle athir Bastardis, or vnlawfolle gottin and borne,  
or Tyravis, quha through force haue invadet the king-  
dome contrare this foirsaid ordour of succeding, haue  
beine gouernouris of the Repub. quha in a schorte space  
haue nocht perished athir be conspiracie, or than sair 20  
troubled w<sup>t</sup> Nychtbour feade.

King Fer-  
gus. Scot-  
land diuyded  
in prouinces.

Quhen now King Fergus had obtained peace and rest,  
the hail land he diuydet in certane prouinces, and  
boundet euerie prouince w<sup>t</sup> certane boundes and  
marches, ql<sup>kes</sup> quhen sa he had done, he appoynted 25  
thame to his best capitanis, quha had in his weiris  
done sa actiuelie, and euerie prouince he named eftir  
the name of his Capitane.

King Fer-  
gus in the 25  
30<sup>th</sup> 31<sup>st</sup> 32<sup>nd</sup>  
33<sup>rd</sup> 34<sup>th</sup> 35<sup>th</sup>  
36<sup>th</sup> 37<sup>th</sup> 38<sup>th</sup>  
39<sup>th</sup> 40<sup>th</sup>  
41<sup>st</sup> 42<sup>nd</sup>  
43<sup>rd</sup> 44<sup>th</sup>  
45<sup>th</sup> 46<sup>th</sup>  
47<sup>th</sup> 48<sup>th</sup>  
49<sup>th</sup> 50<sup>th</sup>  
51<sup>st</sup> 52<sup>nd</sup>  
53<sup>rd</sup> 54<sup>th</sup>  
55<sup>th</sup> 56<sup>th</sup>  
57<sup>th</sup> 58<sup>th</sup>  
59<sup>th</sup> 60<sup>th</sup>  
61<sup>st</sup> 62<sup>nd</sup>  
63<sup>rd</sup> 64<sup>th</sup>  
65<sup>th</sup> 66<sup>th</sup>  
67<sup>th</sup> 68<sup>th</sup>  
69<sup>th</sup> 70<sup>th</sup>  
71<sup>st</sup> 72<sup>nd</sup>  
73<sup>rd</sup> 74<sup>th</sup>  
75<sup>th</sup> 76<sup>th</sup>  
77<sup>th</sup> 78<sup>th</sup>  
79<sup>th</sup> 80<sup>th</sup>  
81<sup>st</sup> 82<sup>nd</sup>  
83<sup>rd</sup> 84<sup>th</sup>  
85<sup>th</sup> 86<sup>th</sup>  
87<sup>th</sup> 88<sup>th</sup>  
89<sup>th</sup> 90<sup>th</sup>  
91<sup>st</sup> 92<sup>nd</sup>  
93<sup>rd</sup> 94<sup>th</sup>  
95<sup>th</sup> 96<sup>th</sup>  
97<sup>th</sup> 98<sup>th</sup>  
99<sup>th</sup> 100<sup>th</sup>

Nocht lang eftir he passis til yrland to stay sum sud-  
dan furie steired vpe thair amang his freindes and 30  
kinismen, quhilke was rekned the last of his noble  
actes. for through his gret prouidence and wisdom, e,  
quhen al things in yrland war weil componed, in his  
returne to Scotland, vpon the Craig, quhilke frome his  
deith tuke the name, called Craigfergus, he perished 35  
through schipwrack; the xxv 36<sup>th</sup> 37<sup>th</sup> 38<sup>th</sup> 39<sup>th</sup> 40<sup>th</sup> 41<sup>st</sup> 42<sup>nd</sup> 43<sup>rd</sup> 44<sup>th</sup> 45<sup>th</sup> 46<sup>th</sup> 47<sup>th</sup> 48<sup>th</sup> 49<sup>th</sup> 50<sup>th</sup> 51<sup>st</sup> 52<sup>nd</sup> 53<sup>rd</sup> 54<sup>th</sup> 55<sup>th</sup> 56<sup>th</sup> 57<sup>th</sup> 58<sup>th</sup> 59<sup>th</sup> 60<sup>th</sup> 61<sup>st</sup> 62<sup>nd</sup> 63<sup>rd</sup> 64<sup>th</sup> 65<sup>th</sup> 66<sup>th</sup> 67<sup>th</sup> 68<sup>th</sup> 69<sup>th</sup> 70<sup>th</sup> 71<sup>st</sup> 72<sup>nd</sup> 73<sup>rd</sup> 74<sup>th</sup> 75<sup>th</sup> 76<sup>th</sup> 77<sup>th</sup> 78<sup>th</sup> 79<sup>th</sup> 80<sup>th</sup> 81<sup>st</sup> 82<sup>nd</sup> 83<sup>rd</sup> 84<sup>th</sup> 85<sup>th</sup> 86<sup>th</sup> 87<sup>th</sup> 88<sup>th</sup> 89<sup>th</sup> 90<sup>th</sup> 91<sup>st</sup> 92<sup>nd</sup> 93<sup>rd</sup> 94<sup>th</sup> 95<sup>th</sup> 96<sup>th</sup> 97<sup>th</sup> 98<sup>th</sup> 99<sup>th</sup> 100<sup>th</sup> 36<sup>th</sup> 37<sup>th</sup> 38<sup>th</sup> 39<sup>th</sup> 40<sup>th</sup> 41<sup>st</sup> 42<sup>nd</sup> 43<sup>rd</sup> 44<sup>th</sup> 45<sup>th</sup> 46<sup>th</sup> 47<sup>th</sup> 48<sup>th</sup> 49<sup>th</sup> 50<sup>th</sup> 51<sup>st</sup> 52<sup>nd</sup> 53<sup>rd</sup> 54<sup>th</sup> 55<sup>th</sup> 56<sup>th</sup> 57<sup>th</sup> 58<sup>th</sup> 59<sup>th</sup> 60<sup>th</sup> 61<sup>st</sup> 62<sup>nd</sup> 63<sup>rd</sup> 64<sup>th</sup> 65<sup>th</sup> 66<sup>th</sup> 67<sup>th</sup> 68<sup>th</sup> 69<sup>th</sup> 70<sup>th</sup> 71<sup>st</sup> 72<sup>nd</sup> 73<sup>rd</sup> 74<sup>th</sup> 75<sup>th</sup> 76<sup>th</sup> 77<sup>th</sup> 78<sup>th</sup> 79<sup>th</sup> 80<sup>th</sup> 81<sup>st</sup> 82<sup>nd</sup> 83<sup>rd</sup> 84<sup>th</sup> 85<sup>th</sup> 86<sup>th</sup> 87<sup>th</sup> 88<sup>th</sup> 89<sup>th</sup> 90<sup>th</sup> 91<sup>st</sup> 92<sup>nd</sup> 93<sup>rd</sup> 94<sup>th</sup> 95<sup>th</sup> 96<sup>th</sup> 97<sup>th</sup> 98<sup>th</sup> 99<sup>th</sup> 100<sup>th</sup>

past, the 3eir afor the birth of christe cccv. At this time Estdad of the Britouns and Cruthnæi of the Pechtis held the Jmpire betueine thame.

Cruthnæi now king of the Pechtis, bigit Camelodun  
 5 the principal place of the Pechtis, and Agneda \* eftir  
 called Edinburghe with the madincastle thairin, Edin-  
 burghe was afor named Ethinburg frome a certane king  
 of the Pechtis named Etho. Madne Castell was the  
 Castel of Edinburghe, quhair the king of the Pechtis his  
 10 dauchtiris, and the dauchtiris of his Nobilitie, war keipet  
 quhill thay war radye to be maried, and quhair thay  
 vset to be instructed in the preceptes of vertue, and in  
 thair humanitie to be informed.

Madne Cas-  
 tel is bigit.

## II. FERITHAR.

Amang the Scottis in Albion, Ferithar brother to  
 15 King Fergus, in the second place obtained the croune :  
 because fferleg the eldest sone of King Fergus, throuch  
 tendirnes of 3eir is was 3it vnabil to gouerne.

Ferithar a  
 meke and  
 a gentile  
 prince.

Be the law  
 young &  
 tendir of  
 3eir is, ar no  
 permitted  
 to haue the  
 administra-  
 tione of the  
 Rep.

Than was first this lawe made, gif the king left succes-  
 sione behind him vndir xiiii 3eir is in menkynd, and xii  
 20 3eir is in womezkynd ; in place of the king, quha was  
 deid, sulde succed the nerrest to him of blude : quha  
 being departed, the kingdome sulde returne to the sones  
 of the former depairted king w'out al controuersie, as  
 to the lawful heiris. Quhairfor Ferithar receiuet the  
 25 kingis Waipone, to wit, a naikit sworde, a †<sup>110</sup> bent and  
 straucht out wande, in thir dayes called a sceptre, and a  
 goldne diademe or croune til his heid eftir the forme of  
 a ‡<sup>111</sup> Trenche in the weiris, in takenis, that he sould

The kingis  
 ornamentis  
 ar randiret  
 vnto Feri-  
 thar.

\* L. "Agnedam postea Ethinburgum ab Etho quodam Pictorum rege dictam."—Agned, afterwards called Ethinburgh—from Ethus, a certain king of the Picts.

† L. "Virgam rectam"—a straight wand.

‡ L. "militaris valli forma"—of the shape of a military wall.

The armes  
of Scotland  
new & alde.

a new band  
w<sup>t</sup> the Pech-  
tis con-  
firmet.

fferithar  
willing to  
renuue the  
Jmpire is  
nocht per-  
mitted be  
the people.

the countrey and libertie thair of defend, w<sup>t</sup> thair enni-  
mies baldlie he sould combatt, thay in lyke maner sould  
be sygnes that he administrat Justice and æquitie, and  
agane thay sulde signifie that at ane tyme he hes hail  
power, and last of al thay sulde be taikinis of ane in- 5  
vincible courage and of na faynt fortitude. Thir same  
kingis armes frome that furth remaned stil to the Scottis  
kingis evin to the dayes of King Achaie, quha was the  
first Scottis king that entired in societie of a perpetual  
bande w<sup>t</sup> Charles the Magne, Romane Emperour, and 10  
king of ffrance. He eiket to the circle of the croune  
four lillies of golde w<sup>t</sup> four goldne signes of the croce,  
sett alyke \* far in quantitie frome vthiris sumthing langer  
than the lillies. Quhairthrouch the obseruacione of the  
Christiane religione, and constante faith in the Scottis 15  
natione, to al the warlde mycht be manifest. Peace  
thaireftir he confirmet with the Pechtis, quhilke sa lang  
as he ragne was neur violat or brokne.

Bot nocht lang eftir, quhen Ferithar with gret felicitie  
had gouerned the people certane 3eires, Ferleg forsaid 20  
sone to King ffergus, was steired vpe throuch titling of  
sum of the courteouris in his eires: Thir courteouris  
invyet quhen the successione procedet nocht rycht  
furth frome the king; vpon this motione Ferleg apinlie  
requires the Realme frome fferithar. frilie fferithar it 25  
grantes, eftir quhilke fferleg he bringes afore the Senat,  
quhair he first publiklie professis that he wil renuue  
al gouerneng baith for his alde age and to gyue place to  
the lawful 3outh quha rycht be lyne was sproung of the  
kingis blude, quhome lykwyse he commendet to the 30  
Senat and to the people.

Bot the people refuset fferleg, and al, quha stude  
w<sup>t</sup> him, thay kaist in prisone. Thaireftir, quhen fferleg  
had the space of thrie monethis led a priuat lyfe, nathir  
that without feir of gretter danger, nathir could he sie 35

\* L. "paribus intervallis discretis"—separated by equal distances.

another commodious way to obtene the kingdome, at last throuch fraud and disceit, quhen the Repub. had bene xv 3eiris weil administrat, gouerned and gydet, be proditiōne, J say, he putis Ferithar thairfra : Of quhilke  
 5 cryme sa criminable, Ferleg to flie the panes of his deserueng willinglie was banissed, in banisment he past ouer his lyfe in miserie, sclandir and yll name.

Ferleg labouris to put doune Ferithar throuch proditiōne afor christe 290.

Ferleg is banisset for his proditiōne.

## III. MAIN.

Thridlie was king in Scotland fergus his 3oungest sone, his name Main, a Prince of Æquitie and Justice,  
 10 and sa mekle gyuen to the ceremonies and vane religiōne of thair false godis, that he inuēnted and inbrocht diuerse new kyndes of superstitiounis : and in sindrie places he commandet to be erected gret kair<sup>n</sup>is of stanes, four \* square vndir<sup>n</sup>eth, and scharpe abone, ryseng vpe poynt-  
 15 lings lykē a steiple, eftir the forme of the temples of thair Godis, and places of sacrifice ; that the alde discipline of the Ægyptianis, and the rite and custome in offring no<sup>t</sup> alluterlie wandired away, and cleine gaid out of vse. The † 3eirlie Justice, now called the Justice 3eir,  
 20 or <sup>112</sup>air he institute.

King Main, prince of æquitie, mekle addicted to the religiōne.

Tempilis & places of sacrifice to prophane Godis ar heir institute.

The institutione of the Justice 3eir.

He rangne in Scotlande 3eiris xxix, nevir trublet w<sup>t</sup> nychtbour feade, bot lyuet in gret peice and rest. ‡ Jn  
 this tyme the king of the Pechtis, to name Chrine, sent legatis to King Main to reioyse o<sup>n</sup> his behalfe that he  
 25 was maid king, and to renewe the alde peice w<sup>t</sup> a nue band, and that he walde follow his fathiris mynde and

H. B.

\* L. "instar pyramidum"—after the fashion of pyramids. Perhaps *obelisks* are intended.

† L. "Annum judicium quod nunc justitiarum iter dicitur."—The yearly court, which is now called the justiciary circuit.

‡ From this to (\*) is not in the Latin edition of 1675. The letters H. B. and H. in the margin, and H. in text, seem to refer to the source whence it is taken.

H.  
King main  
lyues peace-  
billie, and  
dies in tran-  
quillitie in  
the 29 of his  
rygne; afor  
christe 161.

Intentione: quhilke mycht be to the peace and tranquillitie of baith the peoples, to quhilke thay ernistlie exhorted, and w<sup>t</sup>out doubte thay sayd walde be, gif he did. King Main now being instructed be sum of the cheife of his nobilitie quhom he had elected vnto his secreit 5 counsell, gentillie receiued the legatis quha war sente vnto him, and maid ansuer to thair askeng as thay walde. Within a fewe dayes thairestir, the Peace being renuet, and a nue bande maid, the legatis war sente back H. (\*) He lyuet in Joy, peace, and pleisour, and diet in gret 10 tranquillitie and rest.

### IIII. DORNADIL.

King dornadil followed his fathiris vertue.

he set furth hunting lawis.

Boyes.

The fourth king of Scotland was King Dornadil sone to King Main, quha was na lesse a fauourer of peace than was his father, quhais futstepis he followit. quhen he was maid king he cōfirmet a nue band w<sup>t</sup> the 15 Britouns be legatis, & peace w<sup>t</sup> the Pechtis he renuet. he mekle delyted in hunting, and in hunting dogis, he trett mekle the seikeris of wylde beistes, and vennisone. Quhen sa gret a pleasure he had in hunteng, the lawes of hunting he first maid, that quhen ony pray was wonne 20 in the feildes throuch hunting, it sulde be delte amang thame in peices and partes aftir thair quantitie: and quha had slane a wolfe sulde receiue ane ox of the commoun gude. \* Gif ony hunter in his hunting had 25 lost ane eye or be chance ony vthir member in his body, quhairthrouch he mycht nocht as he was wonte frequent the hunting, his table sulde be commoun, and publicklye he sulde be fed. Jt was ane alde institutione

\* To end of paragraph not in L. The word Boyes in margin (= Boece) gives a clue to the meaning of the letters H. and H. B., below and above. They probably stand for Hector Boece, with whose history the passages so marked exactly tally.

of our natione fercelie to follow this beist for his crueltie  
vpon the scheip, by all vthiris beistes. Agane quhen  
a hart was slane sa thay did: Quhais hunteris hunde  
had first sett on the wylde deir and followed to the  
5 deith, this hundes maister sulde haue the hart his hyde:  
The hunde neist nerrest sulde haue the heid with the  
hornes: quhen the body war apned it sulde be des-  
tributed at his pleasure, quha war maistir hunter and  
cheife in the cumpanie. H.

- 10 This king ragne 3eiris xxviii in gret tranquillitie and  
quyetnes of lyfe, in welth and abundance of all things:  
and last leiueng his sone Reuther bot 3oung, he paste  
the way of al the warlde, the 3eir afor christe 233, and  
was buriit in Lochquhaber.

Dornadil  
dies the 28  
of his reygne  
the 3eir afor  
christe 233.

## V. NOTHAT.

- 15 The fyfte quha helde the gouernement in Scotland to  
name was Nothat, Dornadil his brother, of ane elegant  
forme, and ane rype Jngine, meit and conuenient to the  
gouernment, as appeiret in the beginning; for his gret  
tirannie, notwithstanding, he is slane be a certane Prince  
20 to name Dowal, of Brigantine, this countrey we cal in  
thir dayes Galloway; The tirannie that King Nothat  
vset was toward his awne Nobilitie, thairfor with con-  
sente of thame he is slane, and Reuther is rychtuously  
sett in his place: to wit in that tyme quhen Judas  
25 Machabæus that balde Prince and leidar of the Jues,  
wt excellent and noble Vertue and continual constance,  
defendet God and his lawis.

Nothat  
King.

## VI. REUTHER.

Reuther sone to Dornadil was neist Nothat: In  
quhais tyme, Scotland was na les troublet wt ciuile than

Reuther  
king sone to  
Dornadil.

The Britonis  
vex King  
Reuther w<sup>t</sup>  
weiris in  
his tendir  
geiris.

externe weiris, because at the command of Dowal Prince of Galloway, by the consuetude of the Scottis, he is admitted to the croune, being 3it a barne. for the Jnvie now at last brekis out of the Britonis, quhilke lang thay keipet vpon thayr stommok, and through the gret con- 5 tempte, that thay bure toward the 3oung king vnmeit as thay thocht to beir a croune, thay sett sa sair vpon the Scottis, that eftir mony battelis, and exceding slauchtir, thay compelled the king to forsaik the boundes of Britannie, and passing in yrland, sulde take that place 10 of exile, for a certane and sure place of refuge.

Reuther  
settis vpon  
the Britonis

Nocht lang eftir, Reuther nocht vnmyndful of his Cuntrey, nathir of the wrang against him committed, frome yrland he sayles to Scotland, w<sup>t</sup> a strang and starke armie, and decorat the place quhair the feild was 15 strukne w<sup>t</sup> the nobilitie of the victorie, quhair the Britannis he dang furth of thay boundes; The place of the battel he maid celebrate, gyueng it a name frome his awne; calling the dale Reutherdale, in thir dayes called corruptedlie Riddisdale. 20

The Britonis  
ouircum at  
Reuthirdale.

Nathir in al this truble and Tormoyle of the Scottis was the Pechtis frie of truble: quhome the Britonis oft sett vpon and sair vexed, quhill att last the Pechtis war compelled through crueltie of the weiris, and fercenes of yair faes, to flie frome Britannie w<sup>t</sup> quhat thay 25 had intil orknay, and to commend lyfe and gudes vnto the credence and custodie of the ylandmen thay war forced.

The Pechtis  
& Scottis  
agane  
chassis the  
Britonis &  
vanquissis  
thame.

Nathir lay the Pechtis lang in orknay, bot w<sup>t</sup> gret cumpanies, in a balde battel, w<sup>t</sup> the Scottis, sett vpon 30 the Britonis, and obtained a glorious victorie, quhair indeid Reuther schewe na smal taknes of verie gret virtue, to quhome pertained al honour of the victorie, and vanquissing of the ennimies, for albeit the Pechtis was w<sup>t</sup> thame in the feild, nochttheles Reuther deseruet 35 this honour, because he maid the first onsett, and at the



sam brasche put thair king to flicht called \* Silius, quha befor sa vncourteouslie had rebaikit Reuther w<sup>t</sup> sa rude, rasche, and rouch wordes.

The Britonis of this maner, seing thame selves defett,  
 5 sent Legatis of peace, w<sup>t</sup> al fairnes protesting to haue  
 peace, of this conditione that the captiues al sulde be  
 restoired, and ilk sulde be restored to his awne in baith  
 the peoples, for quhilkes thaireftir thay sulde neur  
 stryue, bot the conditione being maid it sould byd per-  
 10 petuallie, and remane firme and constant.

Peace con-  
firmet  
among the  
Scottis,  
Pechtis,  
& Britonis.

Now Reuther, through sa mony weiris and deip dan-  
 geris, obteneing peace and rest, the reward of his labour,  
 is riche, and his proffite plentiful, and for this cause ; His  
 countrey and kingdome, quhilke, in a young man he  
 15 receiuet sair oppressit be his nychtbouris, now ane aget  
 and alde man, with Joy he sies it florishe in commendatione  
 of the weiris, and frie frome al ennimies round  
 about.

Reuther  
enioyes  
peace & rest.

He departes this lyfe the xxvi 3eir of his rigne, deir  
 20 and weilbeluued til his awne, bot feirful, 3e in his lattir  
 dayes, to his faes.

He dies the  
xxvi 3eir of  
his rigne  
afor christe  
187.

#### VII. REUTHA KING.

Reutha was Reuther his brother sone, because  
 Thereus, Reuther his awne sone, was ouer young to  
 gouerne.

Reutha  
Reutheris  
brother sone  
is maid  
king.

25 This king was the first, quha institute, that † Steipilis,  
 Toures, Castel 3ettis, gret pilleris of houses sulde be  
 decored w<sup>t</sup> Jmages in remembrance of thame, quha

\* L. Sisilius.

† L. "memoriam publicis monumentis, obeliscis, pyramidibus et columnis decorari primus statuit"—first ordained that the memory of those who had fallen bravely should be perpetuated by means of public monuments, obelisks, pyramids, and columns.

The sepulchres sam-  
tyme halie  
as haly.

This king  
first the  
practice of  
medicine  
brings in  
Scotland,  
and Surge-  
merie.

he lykwyse  
the institu-  
tion of  
fairis, and  
the vse of  
cuinjet  
money first  
inbrings.

The legatis  
of Ptolemie,  
of Ægypte  
king, at  
Scotland  
visitis  
through.

douchtilie had diet in the weiris in defence of thair  
natiue countrey. Heireftir cam in vsse with vs, that  
sepulchres was in sa gret veneratione at al tymes, as thay  
had bene haly. This king was first, quha vnto the  
Scottis apned vpe the mysterie of medicine and sur- 5  
geonrie, quhen he saw his people sair vexte with diueris  
kyndes of seiknesses: Quhairthrough be the supplie  
and \* diuine grace and hailsum remeidis, he restored to  
thair alde and former hailth verie mony sair seik of seik-  
nesses vthirwyse vncurable. This king mairouer was the 10  
first author vnto his people of merchandise: quhairfor gret  
Merkatis, now called fairis, he institute in sindrie places:  
and to the end that the pryce of the waires, the mair  
esilie mycht be payet, the pennie he causet be cuinjet  
of a buffill hyde, to wit of sik kynde of lathir, because 15  
afor him, in Albion was na vsse of strukne or cuinjet  
money.

Quhill he † rules butt and benn; and for his wisdom  
is of a rasonable renoumæ and reputatione, in his tyme,  
J say, to Britannie cumis legatis frome Ptolomie King 20  
of Ægypte, to behalde, and throuchlie explore the  
situatione of the cuntrey, the nature of the yle, the  
maneris of the people, and the consuetude of the natione  
sa farr situat. The king of thir ‡ legatis, for his gret  
cunning in the arte of cosmographie, is of gret commen- 25  
datione ouir al, and his legatis passis togither throuch al  
cuntreyes: quhome, quhen thay had visited al partes, at  
last King Reutha hartlie receiues, and makes thame  
honorable treatment, thaireftir, w<sup>t</sup> sindrie rewardes, quhen  
he richlie had rewardet thame, he lettis thame passe. 30  
The Scottis, through the fame of sa noble a king, nocht

\* L. "Divinæ artis præsidio"—through the help of this divine art.

† L. "domi forisque ob summam prudentiam clarus"—famous both at home and abroad for his great prudence.

‡ "of thir legatis" not in L. text.

onlie war steired vpe to sik deides of humanitie, and  
gentilnes towarde thir legatis, bot evin for this cause,  
that thay war surlie persuadet the first ofspring and  
original beginning of the Scottis to haue proccidet of  
5 that ancient & alde stock of the kingis of Ægipte.

At last throuch desyre of a priuate lyfe, and to be  
quyte of the glore of a king, frilie renunceng the Jmpire,  
he constitutes ane heyre, to wit, Thereus, sone to King  
Reuther, and this he did in the 14 3eir of his rigne; afor  
10 Christe 173.

Reutha re-  
nunces the  
kingdome  
the 14 3eir  
of his rigne,  
afore christe  
173.

## VIII. THEREUS.

The aucht King of Scotland to name was Thereus,  
sone to King Reuther. This king, vset the office of a  
modest and moderat prince the space of sax 3eirs.  
Thaireftir he fell intill al kynde of lust and licherie of  
15 lyfe, contempte lykwyse of religione, for quhilke, quhen  
he feiret his awne conspiracie of his awne subiectes, he  
fled miserabillie vnto the Britonis: quhair aluterlie  
despairand euir to be restored to his kingdome, in exile,  
the xii 3eir of his regne, in 3orke he dies, obskure and  
20 of na æstimatione.

conspira-  
tions against  
Thereus for  
his impietie.

In exile he  
dies in 3ork  
afor christe  
161.

Jn the meine tyme, Conan, quha in his absens rulet  
the Realme exceiding weil, was be the Nobilitie declaired  
Regent. for how lang Thereus lyuet, thay walde con-  
stitute na vthir king: being deid, his brother Josina thay  
25 crowned in his place.

## IX. JOSINA.

To Thereus succeidet his brother Josina, quha al his  
dayes meruellouslie executed Justice and pietie. for he  
renuet the alde amitie and freindschip w<sup>t</sup> the Pechtis  
and Britanis; quhilke, how lang he rang, he keipet sa

Medicineris  
& Surige-  
oneris or  
Barbouris  
he esteimet  
not litle, for  
of baith the  
sciences  
him selfe  
was maist  
expert.

Tua frome  
Spane, of  
doctrine  
gret, cumis  
to Scotland.  
Thay teache  
only ane  
God should  
be seruet.

constantlie, that in na place he suffred sa mekle as the  
smallest discord to brek furth amang his nybouris. To  
Medicine he studiet mekle, in quhilke he was baith  
cunning and exceiding experte, doctouris of medicine at  
al tyme he trett weil, and honoured mekle.

5

At this tyme, tua notable men, in lerning, maneris,  
and halynes of lyfe, frome Hispane arryues in Scotland,  
quha intendet, al through the land, vpe and doune,  
through thair publick preicheng, and innocent lyfe, to  
rute out al seruice of the ald Godis, or, qlke ryter may be  
named maist vane errouris of the Ægyptianis and thair  
idolatrie, and to ingrafe and poure in the hartis of the  
ignorant people, diuine rites, and celestial ceremonies,  
and the knowlege of ane only God: through quhais  
exemple and gude counsel, mony forsaking thair vane  
superstitiouns and doctrines of deuilis, began to wor-  
schipe the true God.

10

15

Scotland  
abundes in  
mettelis.

Quhen the king inquiret of thame quhat thay thocht  
of the Scottis ground, this ansuer thay gaue, that it was  
mair commodious for mettelis, than cornes, and to con-  
tein mair riches vndir than abone the erth.

20

Josina dies  
in Berigon,  
qlke is a  
streth in  
Loch-  
quhaber, q  
mony of the  
Kings in  
thay dayes  
was buriit.  
Jn the 3eir  
of his reyne  
24 and afor  
christe 137.  
finnan King  
maid a con-  
stitutione  
that the king  
in materis of  
difficultie  
sould do  
nathing by  
the counsel  
of his no-  
bilitie.

At last quhen Josina had with gret felicitie gouerned  
the Repub. and gret commendatione of al, xxiiii 3eiris,  
he depairtes this lyfe in <sup>113</sup> Beregone in Lochquhaber.

#### X. FINNAN.

To Josina succedet finnan, his sone, vnlyke his  
father in nathing, quithir 3e respecte the benignitie of  
thame baith towarde thair subiectes, or the luue and  
benevolens of thair subiects towardes thame.

25

This king in materis of difficultie and principal effairis  
of the Realme, did nathing, afor he consulted his  
nobilitie. That this consuetude sa necessar, and of sic  
vilitie to the commoun welthe mycht be knawen to

30

the kingis al that *cam* eftir, this law he maid, that na king fra that furth sulde vse the audacitie and counsel of wicked men and pernicious persounes.

This king trauelit mekle to restore thair ald Jdolatrie, and religione now lang out of vsse; Nochtw<sup>t</sup>standeng w<sup>t</sup> sik ciuilitie, that nathir vsed he his crueltie toward thame, quha worschiped ane God, and war addicted to that new inbrocht religione, nathir was he mekle offendit with thame; because it was his fathires wil that thay sulde Jmbrace quhat religione lyket thame best frilie, and na man suld hinder thame.

This king first placet thame called the Druides in the yle of Man: and delyuired vnto thame Noble menis barnes, to be Jnstructed and brocht vpe, baith in Religion, and in al vthir Kyndes of Discipline. Onlie ane sone he had, to name Durstus, quha mariet his Douchtir quha was king of Britannie, her name Agasia.

Finnae first placed the religious druides in the yle of Man.

His reygne was xxx 3eiris: and in tranquillitie he departed in Camelodun, the principal place of the king of the Pechtis, \*heir, I say, he dies quhen he *cam* to visit the Pechtis king lyeng sair seik.

he dies the xxx 3eir of his regne in Camelodun afor christe 107.

#### XI. DURSTUS.

Durstus, his father being deid, tuke possessione and began to regne.

Quhat meruel is it, that quha ar of sindrie tounes, cuntreyes, or clanis, be of sindrie maneris, and in conditione far vnlyke? quhen heir may be seine king Durst, weil gottin and borne, of maist innocent, †inteir,

\* L. "Moritur Cameloduni, dum Pictorum Regem morbo laborantem ibidem inuiseret"—he died at Camelot while on a visit to the King of Picts, who was lying sick there.

† L. "integerrimos." The three adjectives "innocent, entire, and incorrupt" are a translation of this one Latin word.

a man gyues  
to al licherie,  
druskinnes,  
& glutton-  
nie.

and vncorrupted parentis, and in al pointes weil brocht  
vpe, as ane quha be al manis expectatione was sik a  
kingdome to inherite, and quha appeiret na les vertuous  
than his father. Nochtwithstandeng was the first quha  
contemned his fatheris edicte, vseng at al tyde and tyme 5  
the counsel of maist pernicious and wicket men, and put  
doune, throuch craft & disceit, al the noble men quha  
resisted his intentiones.

His wyfe Agasia was a woman baith prudent and  
wyse, and of al chastitie and honestie, quhome nocht 10  
w<sup>t</sup>standeng, to his awne dishonestie, sclandir, Jgnominie  
and gret schame, and lykwyse to the hauie offence of  
the hail natione, he repudiat, forsuke, and frome him, as  
vnworthie, schott her \* away.

Durst is  
ouircum be  
his awne, &  
slane the 9  
3eir of his  
regne, afor  
christe 98.

At last sum of the Nobilitie, quha safe had chaiped al 15  
danger, and had cum hail and sound out of the handes  
of this wod and monstrous man, gathiret a stark armie  
out of Jrland, Argile, Rosse, and out of al cuntreyes  
with quhilkes thay had maid a band, against this  
Tyran; Durst<sup>us</sup> sieng this, is kendled in a furie, 20  
nocht knaweng quhat he sal do he falis in desperatione;  
nochttheles setting al betueine sax and sevin, with a few  
number, nathir thay preparat, he meitis his ennimies;  
The battel is skairs begun, quhen Durstus is ouircum, and  
baith of kingdome and lyfe is † reft. for al this, he is 25  
not spoyled of the sepulchre of the rest of the kingis  
his forbearis. He is slane in the ix 3eir of his regne,  
quhilke sa filthilie he had ruled. ‡ heireftir fel in ques-  
tionne, quha or of quhat natione, war worthiest of that  
Maiestie. 30

\* L. "repudiavit."

† This paragraph is very much enlarged upon the Latin text,  
which only has three lines to represent it.

‡ This sentence is not in L.

## XII.—EUVEN I.

Euen succedid to Durstus, and was his brother sone,  
a notable persone baith in peace and weir, the first of  
that name.

This king receiuing the croune, quhen the states of  
5 the hail Realme had conueined in Beregon, he was the  
first quha crauet fidelitie of his Nobilitie, and bande  
thame w<sup>t</sup> ane athe to be true to thair Prince: This  
ath of keiping fidelitie, or as the vulgar vses to name  
it, ane athe of homage, hithirto hes bene obseruet.  
10 Naithir is it in our dayes aluterlie dekayt.

King Euen  
I. first socht  
ane aith of  
his Subiectes  
to be true to  
thair Prince.

This king commandet to bring vpe the youth w<sup>t</sup> al  
hardnes and skaircetie, quhairthrouch thay mycht the bet-  
tir susteine the weiris, and the incommodities quhilkes  
mycht follow in *perfyter* age.

He enioynes  
to the youth  
a mawer of  
lyueng, in  
a certane  
forme or law  
of sobrietie.

15 This king cheiset a chose of able persounis throuch  
the hail Realme, our quhome he set maistiris, appoynt-  
eng that young men sould vse for waepinis a slung with  
a bow, that in harnes hauie ladne thay sulde rinn, that  
our dykes and dubis, sykes and seuches thay sould  
20 spang and leip, throuch stark rinnig riueris thay sould  
swome; throuch quhilke experiens and exercise being  
confirmet, quhen defence of the cuntrey, quhen necessitie  
requyret, thay mycht be maid the radier, the swifter, and  
the abiller to al acentouris, to interpryse quhatsaeuir  
25 danger, to flie nathing notable in the weiris.

The exercise  
of the Scottis  
youth.

Nocht lang eftir he iuned battel w<sup>t</sup> the Britonis, to  
delyuer the Pechtis, with quhome he was confiderat, fra  
thair iniurie. Thir weiris betuene him and the britonis  
war lang vncertane: At last, eftir gret slauchter on  
30 baith sydes, the Britone gaue bakis, and King Euen  
obteinet the victorie: and how sune he had wonne the  
campe, eftir the manir of the weiris he distributes the  
pray and the spoyle to his men rounde about; and to

The Britanis  
heir gyue  
bakis and  
ar sair van-  
quished.

The liberali-  
tie of Euen  
to thame  
quhais

freindis in  
the feild war  
tint.

thame quhais kin<sup>n</sup> or freinds war loste in the weiris, he  
gaue large rewardes.

He biggit Dunstaffage, a starke strenth in the bordir  
of Argyl, and thair he sett a garison of men<sup>n</sup> of weir,  
quhairby of al reif and steilling he clenset thay partes. 5

He diet  
peiceabillie  
the 3eir of  
his regne 19  
afor christe  
79.

xix 3eiris enduret his regne : at last in al tranquillitie  
and peace he departes this lyfe.

### XIII. GILL.

Gill a  
Tyrann.

Quhen Euen was deid, his bastard sone to name  
Gill, a man of a craftie ingine, and disceitful, and a  
notabil hipocrit, occupiet the Realme throuch tyrannie 10  
and force of armes. for this crafte he vset : finzieng  
him selfe religeous, he gangis to the Jle of Man to the  
druides, and takeng fra thame Euen his sones, he slayes  
thame al.

Craftillie he  
steillis doun  
the barnes  
and ofspring  
of Euen and  
Durstus  
kings.

This Gill with sik hatred and Jnvie persewit the stock 15  
and estircumeris of Durstus, that he cruellie wraked al  
that nobil and famous familie, excepte only ane, to name  
Eder, Durstus his oye ; quha be the ingine and the in-  
dustrie of his nurice was preseruet, and vndir thoume in  
a toune in Galloway was brochte vpe. he murthiret maira- 20  
touer baith kin and freind that perteineth to Durstus.

Against him  
the nobilitie  
conspires.

Finallie throuch counsel of a nobil and courageous  
man called Cadal, quhome the Nobilitie in the meane  
tyme maid Regent, a certane companie conspires against  
him : Til Jrland he flies ; thay follow ; battel thay stryk, 25  
thay win the feild, Gill thay take, and frome him fra  
hand thay stryk the heid.

he is slane  
the thrid  
3eir of his  
regne afor  
christ 77.

Quhen now al thingis succedeth w<sup>t</sup> thame as thay  
walde, as Cadal frome Jrland returned, brak vpe a gret  
and terrible stormie tempest, quhairthrouch he lost the 30  
gretter parte of his armie : of this that famous poete  
Claudiane makes mentione.

Gill regnes skairse thrie 3eiris.



## XIII.—EUVEN II.

King Euen, the secund of that name, the oye of King  
 Finnan, of his brother donalde, quhen Gill was slane,  
 was crowned king. quha in the beginning of his regne  
 was troubled w<sup>t</sup> seditiōne of thame in Orknay and the  
 5 yles; quhome w<sup>t</sup> litle labour he satisfiet, thaireftir he  
 lyuet in rest and peace. The king of the Pectis douch-  
 tir he mariet. In the farthest partes of the Realme he  
 bigit the tounes of Enuerneſſe and Enuerlochtie. finalie  
 frilie renuenceng the kingdome, he constitutes in his place  
 10 Eder the oye of Durstus of his sone Dothan, in the 3eir of  
 his regne 17. Euen quhen he diet, w<sup>t</sup> a godlie exhor-  
 tatione he besocht Eder to remembre of the dutie of a  
 king, and quhat pertienes to the administratiōne of a  
 Realme, and diligentlie with al pietie to put his office to  
 15 executione.

Onircumes  
 thame of  
 Orknay.

He gyues  
 ouer the  
 kingdome  
 the 3eir of  
 his regne 17  
 afor chr. 60.

## XV. EDER.

How soone Eder had receiuet the administratiōne of  
 the Realme, he was nocht lang frie of weiris: bot incon-  
 tinent prepareng a strang armie he marches fordward till  
 Argil: Thair began he scharpe weiris, vpon a cer-  
 20 tane hiland man, his name Bred, and vpon the rest of  
 the freindes and acquaintance of Gill, quha sair trublet  
 baith that \*yle and al the Westir yles with reife and  
 thift; quhen Bred he had takne and hanget, his natiōne  
 he restoret to the ald securitie and quyetnes. Quhen  
 25 this feild with felicitie was endet, another scharpelie sittis  
 til his schouldiris, mair perillous. For Julius Cæsar,  
 quhen al the cuntreyes of ffrance he had subduet and  
 brocht vndir the Romane Jmpire, to spred the boundes

vanquissis  
 Braid.

\* L. "illam et occidentales insulas,"—who troubled it (*Argyle*)  
 and the Western islands. *Hiland*=island.

Julius Cæsar  
first of ony  
sailis to  
Britannie.

Eder con-  
trare the  
Romanis  
supportis the  
Britonis.

The Britonis  
pattis the  
Romanis to  
flicht.

of that Jmpire baith braid and wyde, he first of ony dar  
be sa bauld to interpryse to sail into Britannie sa far  
seperat fra the hail warlde. Quhairfor the Britonis in  
haist sendis legatis vnto the Scottis and Pechtis, with  
quhome thay war firmlie and maist sure bunde in the 5  
band of peace; fra thame ernistlie thay implore helpe,  
quhais requeiste Eder denyes nocht, bot frilie grantes  
ane balde armie; Gouvernour of this armie the king  
makes that glorious and illustre weiriour, and sa expert 10  
in the weires, Cadall, Prince of Brigantine al(*ias*) Gallo-  
way. Be him Eder sendis supplie to the Britonis.  
Nathir in this necessitie and in tyme of neid lyes the  
Pechtis abak w<sup>t</sup> thair supporte.

Cassibilan King of Britannie, with the helpe that he  
hes receiuet frome his nychtbouris the Scottis and 15  
Pechtis, at the first 3oking with the Romanis settis twyse  
on<sup>n</sup>, vncertane victorie at bathe the meitings, the thrid  
onsett the Romanis flies, & albeit thay fled, thay  
keipet thair ordour, following still thair anseinzie, sum-  
tymes renueng the <sup>114</sup>carmische, quhair thay mycht; 20  
The Britonis stil followit the chais, nathir cease thay  
afor nycht w<sup>t</sup> \* ony of the twa. Quhen Cæsar saw the  
aduersar desist frome persewing, with gret labour he  
gathired his men of weir; quha war sair hurt he sente to  
the schipis, intendeng be daylycht to renue the battel. 25  
bot quhen he hard of the gret afflictione of the Romane  
Nauie through the vehemence of the tempeste, that  
mony of the schipis walde nevir serue agane, it straik sik  
a cnel to his harte, that he walde differ to seik a reuenge,  
quhill anothir tyme quhen he thocht walde be mair com- 30  
modious; and sa louse<sup>ng</sup> frome the Jle of Britannie w<sup>t</sup>  
his Nauie, in a schorte tyme with al his cumpanie he  
landet. for he feiret gretlie that gif the thrid discom-

\* This sentence is not in L. text; its meaning is obscure.  
"The twa" are presumably the Picts and Scots. The fact of the  
Britons pursuing the Romans till nightfall is mentioned by Boece.

moditie had chanced thame, mycht weil follow that the  
 courage of our people had bene mair inflamed than afore  
 to persue thame scharplier: and that the hartes of the  
 frenchmen quhome afore thay had subduet, frome him  
 5 sould haue beine alienat and changet. Of quhilke hail  
 historie our forfatheris sa firmlie frome tyme to tyme  
 maid mentione, and faithfullie left to thair posteritie,  
 that nathing we esteime mair sure nor certane: Albeit  
 Cæsar al through sa speikis, that he neuir planelie  
 10 ascriues vs ony certane victorie, bot ofter vncertane  
 victorie on baith handes.\* At last, w<sup>t</sup> a new force, the  
 Spring of the neist 3eir, he invades Britannie agane:  
 and subdues Cassibilan, quha remaned jit ouer proud of  
 his first successe. At quhat tyme he maid the Britonis  
 15 tributaries to the Romanis. Quhen Cæsar nochtwith-  
 standeng saw that thay war nocht lang lyklie to byd  
 constant, through force of thair nerrest nyctbouris the  
 Scottis and Pechtis, excepte he † contened thame in  
 thair office athir through his awne presense, or through  
 20 garisounis of men of weir, he sendis legatis to King Eder,  
 to promise him in the name of the Romanis peace and  
 freindschip, and al kyndnes, maist firmlie & suirlye: that  
 preclare and noble Emperour feiret sa sair, surelie, the  
 fellounie force and gret courage in the hartes of our  
 25 people, naturallie bredd, as he thocht, be thair vertue  
 in the weiris, y<sup>t</sup> this far he offiret. Bot quhen he saw  
 how hulie <sup>115</sup>speid he cam for al his fair offirr, and  
 that he proffited nathing, he intendet, that quhat he  
 culde nocht obteine be fairnes, to win it be the strang  
 30 hand, quhairfor be his legatis in name of the Senate and  
 people of Rome, to King Eder he denunces weiris to

The Britonis  
 brocht vnder  
 tribute to the  
 Romanis.

\* See, *e.g.*, The Commentaries, Bk. IV. c. xxvii., where Cæsar finishes his description of this battle with the words: "As soon as the enemy were overcome, and had recovered from their flight, they at once sent messengers to treat for peace."

† L. "nisi in officio continerentur"—unless they were kept to their duty.

the Scotts. Quhilke denuntiatione and proclamatioune of weiris publiklie being exhibited, the Scottis al kendlet in sik a furie, that contrare the commoune law of al natiounis and libertie, thay almaist had reifen the legatis amang thame.

5

Eder refuses  
to bind wt  
the Ro-  
manes.

They ansuer ; the Scottis natione nathir to be sa dul nor sa blunt, that thay war ignorant of Cæsar his fraud and disceat : Thay say, that na cause quhy thay sie, quhairfor Cæsar sulde conquisse thair libertie, quhilke hithirto had beine frie and vnuolat, nathir evir subduet till ony framet natione, be fairnes athir be foulnes : That thay wil obey to thair lawful king quhat he iustlie commandes, and to na cruel tyrane vpon the face of the Erth : Thay say farther that freindschip fairlie offred was bot vndir a cullour, and for mony causes to bring thame into maist miserable seruitude. Lat thair legatis thairfor passe, and to conclude, lat thame hope na confederatione or kynde of peace, how lang the scottis natione can stand in ony flour of prosperitie. Quhen the legatis of this maner, wt this ansuer war sente back, Cæsar is compelled to differ his expeditione, quhilke he intendes to Scotland, quhill another tyme, for the rebellious of the frenchmen that thay at this tyme maid. Nocht-

Cæsar cumis  
to Scotland.

withstandeng sum wryteris makes mentione that Cæsar entired in Scotland, and cam evin to that gret wod qlke now we cal the Callender and Calderwod, quhilke in thay dayes extendet evin to Lochquaber, and seiget the principal toun of the Pechtis to name Camelodun. And that he mycht of this leiue to the estircumeris ane perpetual memorie, his hous in thay partes is jit to sie, of stane four square, four and tuentie cubites hich, and xii cubites braid, a meruellous, trulie, monument, and preclare, of the force of the Romanis in thae dayes. Farther, this opinione was prented in the hartes of hail Scotland, that Cæsar vset to karie this hous about wt him, quhilke, quhairevir he stayet, mycht incontinent

30

35

be erected. The Jngine of this worke and biging was  
sa meruellous, that in quhatsaeur place, ilka stane was  
sett, throuh a certane number that thay war market,  
the place quhair euerie stane sould be sett mycht esilie  
5 be knawen and discernet frome vthir. Bot the truer  
opinione appeires to be, that this Castel was erected be  
King <sup>116</sup> Arthur of Britannie, in quhais name it is cele-  
brat and famous euin in this age.

Now King Eder is maid frie of sa feirful a fae, and  
10 thaireftir troublet with na weiris, he endis his lyfe in  
glore and gret renoumne. Honorabillie he is buriit in  
the sepulchre of the kingis, quhen he had rougne fourtie  
and aucht 3eiris.

He dies in  
peice the 48  
of his regne.  
afor christe  
the 12.

Quhil Eder 3it  
ragne. { Quhen Julius Cæsar had subduet many natiounis,  
and had obtinet a glorious name and a worthie  
and noble fame, he returnes to Rome, and thair,  
the administratioun of the Jmpire attributeng  
to himself onlie, he laid the first fundatioun of  
the Romane Jmpire. Julius Cæsar was the  
first Romane Emperour. Eftir him Octavius  
Augustus.

## XVI.—EUEEN III.

Till Eder succidet Eueen the thrid, his sone, to the  
15 administratioun of the Realme.

This king followit the maniris and vertues of his  
father in nathing, bot led his lyfe in al vitiousnes and  
voluptuous lyueng. Sa vehemently he was addicted to  
Venus, that quhen he had a hundir noble virginis and  
20 honest matronis reft throuh force frome thair parentis  
and housbandes, thay could nocht al mitigat, nor mekle  
les to slokne his vnquencheable and Sensual appetite.  
Out of al partes he gathiret a gaird of his awne brane  
and Jngine, evin as impudent as him selfe, vnlyke him  
25 in nathing, quhome he in al inteir societie acceptet, and

A licherous  
persone and  
avaritious,  
inclyned to  
al impietie.

in al his secretis admitted : and that he mycht his fleshlie  
 pleasures the frilier serue, and with the gretter confidence  
 row him selfe in al filthines, he ~~intend~~et to ouirthrowe  
 the hail nobilitie athir secretlie be fraude, or apinlie  
 be force; cheiflie thame, quha scharplie maid thame to 5  
 resist his lamentable maneris and his dolorous and  
 dulfule dayes. Nocht lang eftir, he sett out sum leich-  
 erous lawis, that his flagitious gaird, and quha followit  
 his braine, mycht haue occasione frilie to louse a brydle  
 to al thair appetites, \* verie lyke to Solon: that euerie 10  
 ane mycht marie how mony wyfes he lyket, or mycht  
 halde vpe. Nathir was this lycht lawgyuer w<sup>t</sup> dishonestie  
 and shame pricked sa <sup>117</sup> prunzeandlie with this law, that  
 he abhored ony thing to sett out another new law evin  
 als wicket: to wit, that al Gentle men and maistiris sulde 15  
 abuse thair tennentis and seruandis dauchtiris as thay  
 walde: takeng thair pleasour of thame, and that thay  
 first sould preiue thair madinheid, and haue thair Virgin-  
 itie, afor thay war lawfullie mariet with ony vthir: and  
 lykwyse Noble men sould vse † seik menis wyfes at thair 20  
 pleisour.

Thir lawis  
 be King  
 Malcolme  
 war anuled  
 & maid of  
 na effecte.

Bot how gret and fellounne force obtaines a wicked  
 consuetude, and how greidilie men gripis til it, quhen  
 anes it is offrit, and how fast and obstinatlie thay halde  
 it, quhen thay haue it, is euident and cleir anuich, be 25  
 this only exemple of our natione, quha through na  
 admonisment of the kingis that cam eftir, athir thair  
 authoritie or command, euir could be brocht to yat end,  
 that thay walde lay thayr ald pestilent maneris asyd,  
 evin vnto the dayes of Malcolme Canmore and S. 30  
 Margaret, through quhais pietie and prayeris sa per-

\* L. "tali Solone dignissimas"—laws most worthy of such a Solon.

† L. "infimorum uxoribus"—the wives of men of the lower order. The translator has mistaken the word for "infimorum," and translated it *sick*.

nicious lawes war alutterlie abrogat and put out of vsse :  
bot no<sup>t</sup>withstandeng of sik a maner that for a certane  
soume of money that licence sould be 3eirlie redeimed.

Quhairfor, quhen worr and worr al the Nobilitie began  
5 to be, and daylie thay sawe Euen<sup>r</sup> mair and mair sklan- Conspiracie  
against  
Even.  
dirous, thay conspyre against him, and putting him  
frome the administratioun of the Realme, thay commande  
that to prisone he be led: Jn Prisone he is inuadet  
through the audacitie of a rasche, ferce, and fulehardie  
10 young man, and be him thair he is slane. Quha w<sup>t</sup>out Jn prisone  
he is slane,  
the 7 of his  
regne afor  
christe 5.  
delay at the commande of Cadallan for that same cause  
was heidet: sa gret obseruance of our kingis was in the  
hartes of our people, quhen he was deid, that quhen  
he was alyue thay could nocht abyd his maneris and  
15 filthines of lyfe.

Even ragne seuin 3eiris: quha albeit in leicherie he  
led al his lyfe and cogitatione, 3it he neur had a barne :  
as hes beine the diuine Prouidence, that na yle Prince  
sould haue ony successioun, as quhat proceides of ane  
20 evil rute commounlie beires na gude frute. The punis-  
ment of  
God.

*Rom. Imp.*—Octavius Augustus.

#### XVII. METELLAN.

Jn place of Even is sett Metellan, the oye of King Eder  
of his brother Caran, Inferiour to nane of his elderis, athir  
in vertue or nobilitie of kynde. A prince meik and  
pleisand of ingine, quha luifed ay weil peice and quyet-  
25 nes; sa that al the tyme of his regne he nevir walde  
suffir nathir ane externe nor domestik fae: Thaireftir  
followit a woundirful felicitie, Luk, plentie, and abun-  
dance of al thingis in Scotland. Godlie and  
quyet.

Augustus Cæsar he vset for his freind, quha only in  
30 that tyme was king and maistir of Rome: quhais freind-  
schip he wann<sup>n</sup> partelie through giftes sente to Jupiter, to He sendes  
to Rome, to  
the capitoli-  
um and  
cæsar giftes.

the Capitolium, partelie to Cæsar him selfe, sa that nathing coulede be mair inward or freindle w<sup>t</sup> him than Augustus.

About the x 3eir of Mettellanis regne, quhen the dinn of al armour began to cease throuch the vniuersal warlde, and al people began to enioy the pleisour of peice but peir, christe, creator of mankynd, is borne of the maist bliste Virgine Marie: quhais aduent is prouen baith be mony prophesies of the ald and ancient propheites, and than agane be present miracles.

Jesus christe  
is borne.

This natiuitie of christe befel maist happie and haly, the 3eir estir the Scottis *cam* in Albion cccxxx.

Metellan  
dies the 3eir  
of God 29  
the 3eir of  
his regne 39.

Now Metellan weil strukne in 3eiris, quhen he had borne rule xxxix 3eirs, and gouerned the kingdome w<sup>t</sup> gret felicitie and wisdome, he departed frome the land of this lyueng, nocht but a publick murning and mony teires of his awne; \* gif a thankful remembrance of him culde stick into the myndes of men, war a just reward of the lyfe past, and sould be thocht ane abundant proffite and large, of solide and true vertue.

Jesus Christe gret Bischope & æternal first laid the fundatione of the Romane Bischoprie in Erthe: quha, frome this ascendeng to hevin, to S. Petir and to his succouris he committed his place.

*Rom. Emp.*—Oct. Augustus, Tyberius.

#### XVIII. CARACTAK.

He is courageous and a Prince in al his doings maist constant.

Metellan being deid without barnes, Caractak his systiris sone, and the sone of that noble capitane Cadallan, obtained the kingdome, quha is to be preferet to ony afore him, quhither the glorie of the weires in him be

\* L. adds, "vel ipsa morte felix"—happy even by his death, if the grateful remembrance of him fixed in the minds of his subjects may be considered the just reward of a good life, &c.



respected, or his constancie \*onyway. How sune he  
 was maid king, he is maid rich w<sup>t</sup> the money of Metellan  
 afor deid, and w<sup>t</sup> his ample substantiousnes, and of  
 this maner he being enriched, vpon the † hiland yland  
 5 men he gangis with ane power, quha studiet to rebel-  
 lione: quhome esilie he ‡ pacifet, quhen the Prince of  
 the rebelis he had put away, and the cheif authoris of  
 the seditione he athir had slane or chaiste.

he mitigates  
 the sedi-  
 tionne of the  
 § hiland  
 men.

About this tyme Guider, King of Britannie, is be the  
 10 Romanis set in place of Cymbellan now deid, a fearce  
 young man, quha quhen he saw the seruitude of his  
 natione, and culde nocht abyde to beir the Romane yok,  
 helpe he crauet of Caractak; bot because he sawe his  
 cuntrey slane doune, burnte, and herriet, walde nocht  
 15 tarie quhill helpe came, bot in haste yokit w<sup>t</sup> the Romanis  
 vnhappilie, quhair he was slane.

Eftir him his brother Aruirag w<sup>t</sup> consent of al is  
 crowned king, that the effairis of Britannie perise nocht  
 alluterlie, shaikin with sa mony battelis, gif abune thame  
 20 thay wante a king to quhome thay may obey.

Aruirag  
 King of  
 Britannie.

Quhen this king had mariet the sister of Caractak,  
 her name Voada, he resisted the Romanis for a quhyle.  
 Bot quhen he saw, sa strang ennimies he was nocht able  
 to resist lang, he thocht best w<sup>t</sup> the Romanis to com-  
 25 ponde: quhairfor he repudiat Voada, and mariet another  
 called Genissa of the Romane blode.

he maries  
 Voada the  
 scottis  
 Kingis  
 sister.

Now Britannie at peace, al the waicht of the weiris  
 lyes vpon Caractak, quha intending to reteine his libertie,  
 and inflamed lykwyse to reuenge the Jniure of his sister,  
 30 he nyne 3eiris stil helde the Romanis at weiris: Oft w<sup>t</sup>  
 diuerse capitanes he straue w<sup>t</sup> vncertane victorie: he

The Ro-  
 manis now  
 weiris vpon  
 the Scottis.  
 he oft ouir-  
 cumis the  
 Romanis  
 and oft is  
 ouircum be  
 the Ro-  
 manis.

\* L. "in prosperis simul et aduersis"—his constancy in success  
 and in failure.

† L. "in insulares"—against the men of the isles.

‡ L. "pacavit"—reduced to silence.

§ L. "Hebridianos"—the men of the Hebrides.

His wyfe,  
barnes, and  
breither ar  
al takne.

The King  
through  
fraud of his  
step mother  
is takne and  
sente to  
Rome.

The orisone  
of Caractak  
may be red  
in the 12  
buke of that  
notable his-  
toriograph-  
our Corneli-  
us Tacitus.

Through the  
clemencie of  
Claudius he  
cumis to  
Scotland.

vexed Cæsar selfe, \* Claudius, Vespasian, Plaucius and  
Ostori<sup>us</sup>, al maist noble capitans, w<sup>t</sup> vncertane victorie.  
Monie straikis he gaue, and mony lykwyse did receiue;  
Mony ennimies he slewe, and agane gret slauchtir w<sup>t</sup>  
thame. Finallie at the last feild, estir gret and haue 5  
slauchtir, his wyfe, barnes, and brethir ar al takne, him  
selfe only safe and sounde chaiped; and through the  
fraude and disceit of Cartumand his stepmother, to  
quhome he fled for reliefe, he is delyuired til Ostori<sup>us</sup>:  
for nathing is sure in aduersitie, nor true in despera- 10  
tione. Ostori<sup>us</sup> in haste sendes him to Rome to the  
Emperour Claudius. Quhen Caractak was sett afor  
Claudius, he besocht nocht for his lyfe, nathir crauet he  
it w<sup>t</sup> ony humilitie, or feirtlie, bot pronu<sup>ncet</sup> ane oratione  
sa excellent and elegant, w<sup>t</sup> sa constante a countenance, 15  
that the verie Rom<sup>anis</sup> selves, victorious win<sup>neris</sup>, mer-  
uelled meikle to sie him and heir him, and of his ma<sup>x</sup>lie  
fortitude, and vndiscouraged in aduersitie. Nathir was  
the name of King Caractak of smal æstimatione with the  
Emperour selfe: quha through the fame of sa noble a 20  
king, and through the chance as it befel, was sa mouet,  
that quhen w<sup>t</sup> al humanitie he had receiuet him, he  
named him freind, and quhen with gret giftes and  
honouris he had enduet him, sente him back to his  
awne, safe & sound: and farther, no<sup>t</sup> only restored the 25  
Emperour to the king wyfe, barnes, and brether, bot the  
kingdome selfe he sett at libertie, for the nobilitie of  
that king and stom<sup>mok</sup> sa stout.

Nathir for al this wanted Claudius Cæsar the due &  
ryteous proffite of his gloir; because through al natiounis 30  
his name was mair famous for that humanitie, and  
clemencie, quhilke towarde King Caractak he schewe,  
than for al the triumphe, that he triumphed ouer sik ane  
ennimie, and the Britonis sa oft ouircum. Caractak  
now estir his returne to Scotland, lyuet twa 3eiris: Thair- 35

\* L. "Cæsarem Claudiun"—the Emperor Claudius.

eftir he dies mair throuch sair trauel, than throuch age,  
the tuintieth and ane 3eir eftir the deith of his vnkle  
Metellan.

- fflorished in thir dayes in Rome Persius, Juuenale,  
5 Seneca. Than lykwyse the fame of the Christiane Re-  
ligione began to spred throuch all cuntreyes in Lenth  
and Breid.

Caractak  
died in the  
3eir of his  
awne regne  
21, of God  
54.

Christe, cheife and gret Bishope, Suffiret in Hierusalem.  
Than Rom. Emper. Tyberius, eftir him Gai. Caligula,  
Claudius.

## XIX. CORBRED.

Corbred, eftir the deith of his bruther Caractak, is de-  
clared king, and gouernes weil baith in peice and weir.

- 10 This king in the beginning of his regne, perceiueing  
quhair Insurrectione and rebellious began to sprout  
vpe, vpon thame with ane armie he maid, to wit, vpon  
Rosse, Cathanesse, and vpon the rest of the \*hiland  
men: quhair quhen he had put ane ordour to the  
15 authoris of the tumulte and seditione, he pacifies his  
people.

Corbred  
bruther to  
Caractak  
king.

He staves,  
in the be-  
ginning of  
his regne,  
seditione.

- Jn the mein tyme quhen the maiestie of the Romane  
Jmpire in Britannie daylie dekayet, and almaist was cum  
to nocht, the Pechtis finding occasione to win thair  
20 libertie agane, began to rebel, and helpet be the Scottis,  
thay straik a feild, in quhilke thay put Ostorius to flichte:  
quha nocht long eftir, throuch the <sup>118</sup>warking woundes  
that in the battel he receiuet, he dies.

The Pechtis  
be the Scot-  
tis helpet  
ouircumis  
the Ro-  
manis.

- Didius, Romane legat, quha succeidet to Ostorius and  
25 Manlius, denounces weiris to the Scottis be ane harrat  
of armes, excepte in haist thay passe out of Gallouay;  
for thay affirmet that prouince only to the Romanis did  
perteine, and King Caractak did enioy it bot for his

\* L. "in Hebrides"—upon the *islands*. The words, *vpon the rest*,  
not in L.

lyfe tyme, only permitted to him through benignitie of the Emperour.

The Romanis prepares to weir vpon the Scottis, Peice takne agane.

Cesius Nasica ane strang capitane passis in Gallouay, he weiris with the confederat kingis vncertane victorie: nocht lang eftir, for the rebellioun of Britannie, he is 5 commandet be Didius to craue peice vpon æqual conditiounis, this peice induret sax 3eiris continuallie.

About this tyme depairtes this lyfe Claudius, to quhome succedis Nero in Rome; Didius lykwyse dies, in his place is set ouer Britannie, be emperour Nero, a man 10 of a cruel & proud spirite, mekle addictet to winn glorie, to name Veranius, quha frahand began to inuent new things; quhairthrough followit gret and sair slauchter onn baith sydes; bot this capitane is preueined in Camelodune w<sup>t</sup> deith in few dayes. 15

The yle of man won from the druides.

To him succedes Paulinus Suetonius in Britannie: quha quhen he had renued the bande w<sup>t</sup> the Scottis and Pechtis, he wan<sup>n</sup> the yle of Man frome the druides.

Nathir culde al thingis continue lang in this estate, for in haist Suetonius is compelled to spoyle Brittannie bair 20 of all externe man of weir, to releiue France, quha among thame selves war at sik straikis, and scharpe seditione. Heireftir monie of Albion through hope of libertie, and the occasioun that thay saw, w<sup>t</sup> ane consent thay conspire against the Romanis. 25

Petrus Cereal, quhen his armie was al put to wrake in that parte of Northumbirland that lyes about \* Beruik, him selfe with mekle ado fled saif and sound to Capitane Catus, quha than was Procuratour in Kent, of the Romanis.

frome Britan<sup>n</sup> Passis Catus & tint the victorie, he passis at the speid as fast as he may flie.

Quhen Catus had in ffrence repared his forces he 30 invades Britannie agane: and finding Voada the King of Britannies wyfe, Corbredis sister, her and her dauchteris he † obiectes to the badrie of his men of weir.

\* L. "Ordolucia."

† In the Latin sense of the word, *subjects them to*, &c. L. here has *objicit*.

Corbred sair prouoked through the Jniure and wrang  
committed against his sister, through the helpe and  
supplie that he receiues of the Pechtis and Moray men,  
he chaises Catus out of Albion. Moray men war now  
5 dung out of Germanie be the Romanis, and this thair  
first entres in Albion.

Quhen the Romane Maiestie in Albion was sa waik,  
in due tyme cam Suetonie out of ffrence w<sup>t</sup> twa legiounis  
of men of weir. The scottis through the hope partelie  
10 of thair awne, partelie of thair nychtbouris; at thair  
cuming baldlie and w<sup>t</sup> scharpe weiris thay meit thame;  
in quhilke battel was fochtne maist stoutlie on baith the  
handes, quhair the Scottis, and quha stude w<sup>t</sup> thame, ar  
slane almaist ane and all, verie few excepted.

The Scottis  
& Pechtis  
ouircum be  
the Ro-  
manis.

15 Voada, quha quhen sche first fauchte in the feild w<sup>t</sup>  
v thousand women of Britan blude, to eschew the crueltie  
of the ennemie and thair mockrie, sche to put handes in  
her verie selfe feirit nathing. This battel to the Scottis,  
Pechtis, and Moray men, was sa duilful & deidlie that  
20 skairs war thay able to reteine thair awne ony langre.  
Tacitus that notable historiographour wrytes, that in that  
feild, of Albion perished four score thousand's.

The Moray men, because thay had beine sa manlie,  
and done sa fellounlie in this feild, at the commande of  
25 Corbred, thay occupiet all that boundes vpon the Riuer  
of Spey, expelling the Vararis quha duelte thair afor.  
And sa the Moray men w<sup>t</sup> the Scottis growe in ane  
natione. This cuntrey that was assignet to thame, was  
be thame selves called Moray land: quhilke this day  
30 keipes the name.

Corbred frome the same tyme furth w<sup>t</sup> na man was  
troubled, bot spendet the rest of his lyfe in pleisand  
peice, quyetnes, and rest; quhen the Romanis in the  
mein tyme, sair troublet with intestine seditione and  
35 domestik weiris amang thame selves, culde skairslie, and  
with gret trauel, be legatis halde the Britanis in ordour,

Corbred  
heireftir ab-  
steines from  
weires.

He dies the  
18th of his  
regne the  
3eir of God  
71.

and cause thame to do thair dutie: him selfe at last ane  
aget man, in the tyme of Emperour Vespasian, dies the  
xviii 3eir of his regne in that place quhilke this day is  
namet \* Dounstaffage in Lochquhaber. Thrie sones 3it  
bot 3oung he left behind him, the eldest Corbred, quha 5  
eftirwarde, for the elegancie of his maniris, was Galdie  
named, the neist Tulcanie, and the thrid Bretie.

Notable  
men in thir  
dayes in  
Jtalie cheif-  
lie.

fflorished about this tyme in Jtalie, the gret † poete  
Statie, Lucan, and Plutarchie sa artificiouslie quha could 10  
illustir histories, and was sa notable in the policie, dek-  
king, and outset of maneris and honestie. of Christianis  
war than Petir and Paul, quha for the faith of christe  
spred maist wyde, and maist constantlie fochtne for, at  
the command of Nero, thay receiuet a glorious palme of  
martyrdome, the ane vpon the croce, the vthir with the 15  
sworde.

*Papes in thir dayes*—S. Petir of Galilie the apostle of chr̄.  
Linus.

*Rom. Emper.*—Claudius, Nero, Galba, Otho, Vitellie.

## XX. DARDANIE.

Dardanie,  
called  
Grossie.

Corbred, the eldest of the thrie sones, of quhome afore  
we maid mentione, was brocht vpe with Voadā, quene of  
Britannie, and instructed in the maneris of the Britonis,  
and thair policie, quhairfor Galdie thay named him; 20  
That thairfor the Realme mycht continue in gude estate,  
ay and quhil Corbred cam to maturitie of 3eiris, Dardanie  
Metellanies oye, quha fra the gretnes of his growth was  
called Grossie, is maid king.

Afor this man began to regne, he wann al manis 25  
fauour and kyndnes, baith through the grate and thankful

\* L. "Evonii" = Ebonium or Oban—see note 113.

† L. "Staius Melicius, poeta Lucanus, et Plutarchus chæronæus,"  
&c.—Staius, the poet Lucan, Plutarch, &c., &c.

- remembrance of his gudshir Metellan, quhilke stak 3it  
in the myndes of men, and agane for his gret obseruance  
baith in peace and weir, towarde the twa Kings Caractak  
and Corbred. Bot or it was lang, in this man did appeir  
5 a vane schawe of vertue, and a false colour of feinzet  
gudnes. ffor he had nocht 3it fulfilled the thrid 3eir of  
his regne, quhen with a \* plumpe he fercelie fallis in al  
kynde of mischeife, and foul and filthie badrie, adultrie,  
whoredome and harletrie. Nathir was this his lyfe  
10 without mekle blude and sair slauchtir: for he com-  
mandet Cardorie to be slane, a man of cheife nobilitie,  
and in the mein tyme, † schawe him the cause quhairfor,  
to wit, because he was so scharpe vpon his abuses, and  
maid him to mell with his effairis.
- 15 That same tyme, for that same cause, with that same  
crafte and Jngine, he slawe doune monye of the Nobilitie :  
Bot quhen his haitred and Jnuie war sa starke, that with  
al this nobil blude he culde nocht stanche his stommok,  
he labouris to put doune Corbredis thrie soness, through  
20 craft of a certane courteour to name Carmonak. To be  
schorte, he was sa tyrannous to his awne, that Galdie,  
with commoun consent of al the ‡ thrie estates, payet  
him iustlie his rewarde, depriueng him baith of lyfe and  
25 Realme, the fourth 3eir of his regne.

In the be-  
ginning of  
his regyne a  
gude Prince  
eftirwarde  
vitiouss.

In the fourth  
3eir of his  
regne, for  
his tyrannie  
is he slane;  
the 3eir of  
christie 75.

*Papes in thir dayes*—Linus, Clemens.

*Rom. Emp.*—Vespasian.

§ S. Petir apostle & mar. : s. 3. 24. m. v. D. 12.

S. Linus mar. : Petir 3it alyue. s. 3. xi. m. iii. D. xii.

S. Clemens, mar. eftir S. Petir his deith; s. 3. ix. m. iii. D. xxvi.

Tak s. for sat, 3. for 3eir : m. for moneth : D. for day. For chortnes we lettiris put for wordes, and mar. for martyr.

\* L. "præceps."

† L. "indictâ causâ"—after bringing him to trial.

‡ L. "omnium ordinum"—of all ranks.

§ *Translator's note.* The length of Popes' reigns, &c., is not given by Leslie, and only added by Father Dalrymple in this and the following ten chapters.

## XXI. GALDIE.

King Galdie  
maist hon-  
orable, baith  
prudent &  
wyse in  
weirle  
vertue.

Galdie quhome Tacitus callis Galeacie, is be al voitis  
declaired king. How sune he had thar ket first the im-  
mortal Godis, neist the Nobilitie, thridlie the commonne  
people for thair beneuolens, in haist he gaue him selfe,  
and alluttirle sett his harte, to be conforme in maniris 5  
to his foirbearis, to follow thair \* liberalitie and thriftines.  
ffor quhen he with him selfe had laid mony rasounis and  
waichtie, he began to consider, that the maist florisheng  
kingdomes war nocht sa mekle estabished through deides  
of armes, and weirle actes, as through exercise of Justice, 10  
discipline and lawis.

He clenches  
the cuntrey  
freme tray-  
tourie.

Quhen this king began to gouerne, he gyues ane athe,  
that he wil do nathing contrare the principal Nobilitie,  
and w<sup>o</sup>ut thair counsel. Incontinent he Justifiet al the  
partakeris and companiours of Dardanie, with a seueur 15  
torment, rychteouslie; and, through trauel of the Moray  
men, quhen al traytouris and limmeris he had put away,  
he restored his cuntrey to the alde securitie.

lawis of al  
vtilitie he  
setis furth.

A litle eftir, the thrie estates of the realme (*he orders*)  
to conueine in that place in Lochquhaber, quhilke this 20  
day is named Dounstaphage, quhair he sett furth mony  
edictes and lawis, honorable for the dignitie of the  
Realme, and for the commoun vtilitie profitable, 3ie  
and necessar: Mony lykwyse he brak that war to the  
hinderance of the alde dignitie of the Republik, and 25  
first of al that filthie law set furth be Euen, quhair the  
maisteris mycht at thair plesure vse thair tennandis  
wyfes.

Emperour  
Vespasian  
sendis Peti-  
lie to Scot-  
land.

Now be Emperour Vespasian, was Petilie Romane  
legat sente to Britannie, nocht onlie to releiue quhat 30  
thair he had loste, bot to subdue quhat was nocht 3it  
subduet.

\* Not in L.



Amang al the countreyes perteyneng to the Pechtis,  
 the Romanis first wasted thir twa called Ordolucie and  
 Deere; Ordolucie conteines the boundes about Beruik; The Scottis  
 meitis the  
 Romanis.  
 Deere conteines the Merce, Tinidale, Esdale, Eusdale  
 5 and Tuedale: Thaireftir thay invade the cuntrey now  
 called Gallouay: quhair King Galdie haueng vnder  
 charges fiftie thousand men of weir, meitis the Romanis:  
 The Scottis courageous, of a blyth hope, and a mychtie  
 spirit, leipis to straikis. A baulde battel is begun: a  
 10 sair slauchter on baith handes. \* Quhill the men of  
 weir of this maner fallis doune, the capitaneis manfullie  
 does thair dutie. Sa scharplie was w<sup>t</sup> baith sydes The Scottis  
 ar van-  
 quished.  
 fochtne, that King Gald selfe, receiuing a wyde wounde  
 in the face, spangis vpe on horse back, and flies af the  
 15 feild. The rest seing the king flie, discouraget, thay  
 gyue bakis, ouer hil and hoip, bank & bra, dub &  
 myre, mos and mure, at speid. The Romanis persues  
 peirtlie the fieris; quha fledd flies na farther, quhair euir  
 a Romane can apprehend him.\* xii thousand Scottis,  
 20 and vi thousand Romanis war miste in this feild.

In the meane tyme, the youngest dauchter that the  
 King of Britannie with Voadia had, her name Vodicia, to  
 reuenge the adultrie first committed against her be the  
 Romanis, a gret armie sche gathiris out of the yle of  
 25 Man, of † Gallouay, and Britannie, and in the ny<sup>t</sup>, quhen  
 the Romanis thocht litle of sik a mater, thay cum vpon  
 thame in thair campes, and maid a gret slauchtir:  
 Thaireftir in haist sche cumis to <sup>119</sup>Epiak the cheif  
 toune in ‡ Gallouay, quhilke suddenlie invadeng sche Vodicia in  
 the nycht  
 amang the  
 Romanis  
 makes gret  
 slauchter.

\* The translator has apparently expanded the following four sentences out of this one: "In quo Galdus dum egregiam quandam animi generosissimi speciem pugnando præ se fert, vulneratus et in fugam versus, victoriam hosti longe funestissimam relinquit"—in which Galdus showed wonderful bravery, and being wounded, fled, leaving the enemy a very costly victory.

† L. "Brigantibus"—from among the Brigantes, and Britons.

‡ Not in L.

esilie obtaines. Bot at last be the Romanis sche is put to flichte.

Frontinie  
succeidis to  
Petilie and  
carmushes  
with the  
Scottis.

ffollowis now a strang rebellious in Kent schyre; q<sup>l</sup>ke to the legat Petilie is impedient, that he can mell na mair w<sup>t</sup> the Scottis. Quhen Petilie had put the land to rest, he disseises in the same place. Than Julius frontinie occupis his place. 5

How lang this man was legat, betuene thame and the Scottis was neur a set battell, bot lycht carmushing evir.

Agricola  
succeidis  
and except  
the Scottis  
subduet hail  
Albion.

Emperour Domitian calling him vnto Jtalie substitute in his rume Julius Agricola: This legat ouircam al the legatis, capitanis, and Romane gouernouris, in actes of Nobilitie, that evir war in Britannie afor him. ffor through gret and hauie slauchtir he brocht the Pechtis almaist to nocht, and maid thame sa waik, that thay becam tributaries. Lykwyse he put the Britonis in ordour, and quha inhabited the yle of man, for al thair rebellious, quhilke was nocht seindle. 10 15

He cruellie  
invades the  
Scottis and  
in battel  
twyse ouir-  
cums King  
Galdie.

Quhen now al Albion, excepte the Scottis, was brocht vndir, Agricola turned al his force vpon the Scottis: quhome certane 3eiris he with cruel weiris oppressed baith be sey and land: and because he thocht king Galdie was sa obstinat, that naway he walde be vndir the Romane Jmpire, twyse he compelled him to take his refuge in wod and wildirnes, his hail armie aluterlie slane doune. Bot gif through Jnvie of the Emperour he had not bene called bak to Rome, and in Rome poysoned and sa endet this lyfe, doubteles hail Albion to the Romane Jmpire he had subduet, through his gret vertue and actiuitie. 20 25 30

Agricola in  
Rome is  
poysoned,  
as Tacitus  
in his lyfe  
makes men-  
tion.

Quhen Agricola left the land, he committed his authoritie til ane, his name Cnie Trebellie, ane auaritious persone, repleit of al wickitnes, addicted til al vice, and of a verie yl fame. The mair that the men of weir abhor his maneris, the mair thay refuse to follow his command. Heireftir meruellous mutatiounis war sein in Britannie 35

through the controuersies and mutual dissentione betuene the Capitanis and the men of weir.

- King Galdie seis heir gud occasione of sum reuenge, and thay chance to haue gude succes, thairfor vpon
- 5 Angus he brekis in vpon a suddentie, for in that boundes the Romanis lay, and thay partes al thay occupiet. The Romanis nochtwithstandeng of that suddan onsett, for al the dissentione amang thame selves, baid nocht abak frome the battel, and fled nocht the feild, bot steppit
- 10 stoutlie fordwart. Gai Sesinnie, quhome thair capitane thay chosen had, being deidlie hurte, thay fercelie follow to the Scottis, quairthrouch deidlie hurt and slane, thay gaue backis. The Scottis obteneing the victorie followet the Romanis quha fled quhil farr in the nycht.
- 15 Throuch this battel the Romanis now being weil dantouned, to thair ennemie thay leue Angus bair. Galdie thankeng the Immortal Godis, quha for mekle sair trauel had gyuen thame ane blyth day for al, w<sup>t</sup> al consentis thair present, quha had won the victorie, with
- 20 thame he marches fordward to the pairtis in thae dayes called Calidonia, that the Romanis now skattired, had na tyme to gather agane. Bot the Romanis knaweng the mynd and intentione of the ennemie, elected a capitane Celiuz, a man verie experte in the weiris, thay prepare
- 25 couragiouslylie, nathing abaket, and quiklie cumis furth to kepp the Scottis in thair cuming. Thair a cruell battel is strukne, in that parte of Calidonia now called Dunkeld: at last throuch the Vertue, gret force and mycht, and able actiuitie of Albion, the Romanis ar put
- 30 to flycht, and tynes the victorie, with tinsell of fyue thousand of the Scottis.

The Scottis  
ouircum the  
Romanis.

Galdie  
agane ob-  
teines vpon  
the Ro-  
manis.

- Quhen Galdie had now twyse won vpon the Romanis, quhilkes twa victories war notorious, and victorious, terrible and cruel, he began to be haldne gret and hon-
- 35 orable and in woundirful æstimatione w<sup>t</sup> al men. quhairthrouch followed a meruellous gratulatione and exceiding

Joy of the hail Jle of Britannie. The Noble men frome  
al partes cumis rinning till him, sa did the Laii people  
daylie.

The Romanis now sa sair oppressed, thay send legatis  
to Marius king of Britannie for helpe, bot al in vane. 5  
Quhairfore seing thame selves now in sik danger, haueng  
mair respecte of thair lyfe, nor ony dignitie, the neist day  
thay send al thair companies of men of weir to that parte  
in the westland than called Silurie, quhilke now con-  
teines Kyle, Carrik and Kuninghame, a far Jornay; bot 10  
feiring the suddantie and craftines of the cuntrey men, in  
haste thay flie vnto Gallouay.\*

Galdie being admonissed quhat the Romanis intendet,  
his purpose alluterlie was to follow the chaisse; and  
because his confidence was the gretter to obtaine vpon 15  
thame, the speidier that he war, and the suner he culde  
fal vpon thame, with speid he spuris into \*Gallouay,  
leiueng Siluria, that is Kyle, Carrik and Cuninghame  
vntueched. The Romanis meitis him, furious and wod,  
partlie through crueltie of the ennemie, partlie of cleine 20  
desparatione: thay flie nocht at the first; bot Galdie sa  
fercelie falis vpon thame, that on thame he laid a scharpe  
chaisse, and douchtilie draue thame into thair strenthis,  
quha culde be forrest in flicht, al through vther, and as  
we vse to speik, arse ouer heid. The Romanis, quha 25  
† had a bettir hope of gretter felicitie, and quha war  
proud for thair prosperitie, quhen now na place thay sie  
sure quhair thay can set thair fute, nathir 3it of power to  
fortifie thair munitiouns and strenthis, humblie thay pray  
King Galdie, be legatis, for thair lyfe, offiring thame selves 30  
and al that thay haue vnto his Grace.

Galdie haueng now won thrie victorious victories,  
kinglie, and cruel, is nocht sa inhumane that he denyes

\* L. "Brigantia."

† L. "quibus omnis spes felicioris eventus præcidebatur"—who  
had now no hopes of better fortune.

Galdie the  
thrid tyme  
ouircumis  
the Ro-  
manis.

The Ro-  
manis hum-  
blie craues  
frowe Galdie

- thair askeng, bot is sa humane, gentle, and beving, that  
 vpon conditiounis he grantis thame, quhat thay craue. peice, and  
 obtaines it.  
 And first, that frome that tyme furth thay nevir inuade  
 Scott nor Pecht, ony way be weiris: Neist that in haist The condi-  
 tiounis of  
 peice.  
 5 thay rander al cost and \* quarter in thair handes, tour  
 and toune, castel and citie, al Strenth and Munitione:  
 That, thriddie, vpon gude faith and vpon thair conscience,  
 thay restore trulie, al that laitlie thay haue spoylzet, al  
 fled vnto thame, † limmeris; al pledges, and al captiues:  
 10 finalie that the band of freindschip with the Scottis &  
 Pechtis thay confirme with ane athe to indure perpet-  
 uallie betuene thame, and that this band stande baith for  
 thame selves and thair estircumeris, w<sup>o</sup>ut impediment.  
 Galdie at last efter gret aduersatie, sa sair slauchter  
 15 and peirles persecutioune, obtaines na les triumphe for  
 his humanitie towarde the Romanis, than gif he martiallie  
 and valzeantlie had ouircum thame, quhen he brocht his  
 kingdome to sik quyetnes. Nocht lang eftir, the thret-  
 tieth 3eir of his regne, he disceisses with the hauie dis-  
 20 pleisour of al man, dule and dolour; he departes in  
 Epiak the cheif ‡ citie than in Galloway, bot with the  
 Romane weiris brocht to nocht. A king indeid to be  
 preferret in martial actes, and deides of armes and  
 actiuitie, to al the kingis afor him.  
 25 Heir, to be schorte, this J may weil say, he had bene  
 abundant happie in al thingis, gif behind him he had  
 nocht left a sone vnlyke him selfe, vitious, and ful of  
 al mischeife.

*Papes*—Clement, Cletus, Anaclet.

*Rom. Emp.*—Vespasian, Titus; Domitian, Nerua, Trai-  
 anus.

S. Cletus,  
 mar. sat.  
 3. vi. M. v.  
 D. iii.  
 S. Anaclet,  
 mar. s.;  
 3. xii. M. i.  
 D. xxvii.

\* L. "regiones et oppida"—districts and towns.

† L. "perfugas"—deserters.

‡ To end of sentence not in L.

## THE HISTORY.

In the frame  
his father  
degenera.
vision he is  
and cruel.
Luglak  
regnes 3  
jeiris.  
for his Tyr-  
annie he is  
Justifiet.  
The 3eir of  
God 105.

 Efter Galdie that wyrt and noble Prince Luglak his  
 some obtained the government. This king was sa far  
 valye his father in lyfe maners and Jugne that quha  
 with a hart and gude wil honour and kynches embracet  
 his father, for that excellent fortitude and noble nature  
 quhairwith he was endowd and lykwyse for his vertuous  
 actes; thay al held his some for a verie vicious vice,  
 destructione and pest of the commonweith for his  
 filthie licherie, his insatiable murice and a certane  
 tyrannous crudelitie, quhairlike was in him. He lykwyse  
 committed the gyding of the cuntry to persounes, quha  
 in the same pestiferous erroris abundet: quha, that of  
 vtheris menis riches thay mycht enryche thame selves,  
 thay causet to put doune mony baith of the Nobilitie,  
 and of the Vulgar people, mischeivously.

I gladlie and w<sup>t</sup> gude wil pas over the rest of his  
 abominatiounis, that quhen him seife is put out of re-  
 memberance, al his foul and filthie actes that he com-  
 mitted may be forghet with him. The thrid 3eir of his  
 regne, the principal Nobilitie, depriueng him, with his  
 erroneous cumpanie, of al authoritie and ryches, in a  
 general counsel al ar \* justifiet, and sa this lyfe he endes  
 for his tyrannie.

*Papes*—Anacletus, Euaristus.  
*Rom. Emperouris*—Traianus.

## XXIII. MOGALLIE.

In the be-  
ginning of  
his regne he  
trauells to  
follow Gal-  
die in man-  
eris.

 Mogallie, Galdies sistir sone, with al consentis is  
 chosen king. This king in respecte of his beginning  
 may weil be numbiret with the best, nocht vnmyndful

\* L. "supplicio afficiunt"—punish him with death.

of thair honour and gloir quha war before him, at Galdies sepulchre he prayes eftir the consuetude, his institutionis, vertues, and maneris, he diligentlie followis: firmlie the band bund with the Romanis and Britonis  
 5 suirle he keipet and trulie.

With al diligence he restored the seruice of the Godis, and ceremonies, partelie neglected throuch the weiris, partelie contemned throuch the Jmpietie of Lugtak. Justice and æquitie he ministerit amang his awne w<sup>t</sup> gret  
 10 commendatione, sa that al man saw in him, and behelde as it war with thair verie eyne, the viue and perfyte Jmage of King Galdie. Jn the meine tyme the Romanis brekis the band betuene thame and the Scottis and Pechtis, vexing thair boundes sundrie wayes baith be spoyllie  
 15 and slauchter.

The Romanis breking the band Jn-vades the Scottis and Pechtis.

King Mogal now findeng occasioun to win honour and gloir throuch martial deides, blythlie he apprehendes it: and demandeng of thame be legatis, quhy thay had brokne the band, violating thair promise, gyueng vpe  
 20 trues contrare conscience; with Scottis and Pechtes, he cumis fordwaird cheirfullie w<sup>t</sup> a gay courage, and a hope ful bent to winn. Baldlie a balde combat is begun, quhilke evin quhil nycht continued still, quhair King Mogal sa stoutlie straue that vpon the Romanis he  
 25 laid the chaisse, and brocht away the victorie. Efter this victorie, he wastes with sworde and fyre the regiounis nerrest him perteineng to the Britonis, throuchout, \* in boundes baith braid and wyd.

He putis the Romanis to flycht.

Lucie, at this tyme Romane legat, quhen he saw that  
 30 he was nocht able w<sup>t</sup> sa smale a power to susteine sa ferce a force, he wrytis to Emperour Hadrian, than in Rome, that lyklie it was, the Romanis in a schorte space to be dung out of Britannie. Hadrian heiring this, was woundir discontent, and thir tydings greiuet him sa sair,  
 35 that with a chosen armie elected out of baith Jtalie and

The Romanis invades the Scottis & Pechtes agane.

\* L. "longe lateque"—far and wide.

Wodes, mos,  
mure, hun-  
gre, calde  
& al pouer-  
tie preser-  
ues thame  
contrare the  
Romanis.

ffrance, and vthiris gret cumpanies of men of weir, he  
sayles into Britannie, and passing by with al speid \* 3ork  
schyre; vpon the Scottis, and violentlie in ower thayr  
mairches he brekis. Thay in the meine tyme, as thay  
war leiret of an alde institutione of the natioune, saifet 5  
thame selves in Wodis, Mosse, and Mure, and mair  
sustained the terrible Romane forces through calde,  
hungre, and skairstie of al thing, than through ony set  
battel.

The wal of  
adrian be-  
gun.

In the lyues  
of Adrian  
and Seuerus  
Emperouris  
mentioune  
of this Wal  
is maid.

Adrian with processe now no<sup>t</sup> of mony dayes, bot in 10  
a schorte tyme, quhen victual began to inlake in his  
campe, nather be ony meines culde thay drawe the  
ennimie to straikis, he is compelled to returne. And to  
delyuer the Britonis, quha war induelleris in the cuntrey,  
the mair commodiouslie, frome the invasiounis of the 15  
Scottis and Pechtis, he laid a woundirful wall, a woundir-  
ful wark, of aucht † thousand pase lang, frome the mouth  
of the riuier of Tyne, vnto the riuier of Eske, betuene the  
Germane and the Yrishe seyes. That notable Romane  
historiographour, his name, ‡ Elie, and vthires nocht few 20  
diligent wryteris, maid al mentione of this § Vale or Wall.  
Our chronekles affirme that Adrian began this wark, and  
Seuerus endet it: The reliques or <sup>120</sup> stedis thair of  
this day ar seine, 3it named the Vale of Adrian.

The depra-  
uatione of his  
maniris.

Nocht lang eftir, quhen the Romanis now war van- 25  
quishet and put bak, King Mogal gaue him selfe ower  
to vice and ydilnes: sa that peace and tranquillitie did  
him mekle mair skaith, than labour and pane in the  
weiris. ffor he coulde stanche nather his vnquenecheable  
and burning lust, nather his auaritious greidines, nocht 30  
spairing ony noble manis wyfe w<sup>t</sup> her to commit adul-  
terie, nathir feiring to violat ony virgine for his pleisour:  
Without rycht and rasoune, mony menis gudes and geir

\* L. "Eboracum."

† L. "Cælius Spartianus."

‡ L. "octoginta"—eighty.

§ L. "vallis"—rampart.



he \*maid <sup>121</sup> cheitt off, and turned vnto his awne propre vsse.

He first of al the Scottis kingis set out this law, that the gudes and geir of al persounis condemnēt to be  
 5 Justifiet, sulde redoune to the kingis wse, haueng respecte nathir to father or mother, barnes or freindes :  
 This consuetude be the kingis his eftircumeris and successouris was, as we vse to speik, vndir †thoume stil retained ; At last throuch conspiracie of the Nobilitie,  
 10 quha langre culde nocht thole his tyrannie, he is put doune, the saxte and threttieth 3eir of his regne.

a law sett out of the gudes and geir of persouns condemnēt to be justifiet.

He regnes 36 3eiris.

for his tyrannie he is put doune the 3eir of God 148

*Papet*—Euaristie, Alexander I., Sixtus, Thelesphor, Higinie, Pius I.

*Rom. Emp.*—Traianus, Ælius, Adrian, Titus Aurelie, Fuluius Anton. Pius.

## XXIIII. CONAR.

Albeit throuch conspiracie King Mogal was put doune, his sone Conar succedit nochtw<sup>t</sup>standeng to the kingdome, quhais regne was nathing happie.

15 Jn lyfe and maneris nocht verie vnlyke his father, schortlie gaue him selfe to lust and licherie : and quhen he saw his rentis no<sup>t</sup> sufficient to satisfie his appetit, a new cense he lays vpon the hail Realme, sik a taxte as nevir befor was hard tel off in Scotland, quhilke quhen  
 20 he had laid on, he comm<sup>m</sup>andes it to be gathired throuch al the partes of Scotland. The cheif Nobilis abhorring to heir the ill name of thair king, and his sklandirous maneris, thay cast him in prisoune, and Argadie erle of Argyle for the present thay set in his place, Regent.

Addictet til al vice, and licherous.

Jn prisone he is castne and the realme ruled be ane Regent.

25 Oft chances, that quha in gret prosperitie aboundis followis gret Jnsolense and baldnes : exemple of this

\* L. "nullo jure fisco addictas"—he escheated unjustly.

† L. "mordicus"—tenaciously.

was quite \* began to change his ways, which with ally-  
ance and service of the Factions. But the ambition of  
this man the more men had more long suffered, excepte  
with many times he had with their honour againe, and  
remembered him selfe w<sup>th</sup> shame: This way with a con- 5  
science he is resolved in his life to spende betwixt the  
Realme he rules excellent well w<sup>th</sup> a integrity.

as before he  
suffered, in  
prison he  
then the day  
of his life

Conceit the fortune part of his reigne through labour  
and businesses that in prison he suffered in prison he  
suffered this life.

10

Page—Fins L

Page—Fins L—Another Fins. Mark Artois.

## XXV. ETHODIE.

a prince  
fortunate  
which in  
years of  
weir.

Quhen Conar now is \* Justifier Ethodie w<sup>th</sup> approba-  
tions of Argadie, Regent and consent of al the thrie  
estates, obtains the kingdome. This Ethodie was  
sister sone to Mogal.

King Ethodie, because the Regent had sa weil 15  
deservet at his hand, and sa mekle merited of the hail  
Realme, the king, J say, promotet the Regent to gretter  
dignitie, committing to him cheife authoritie to punise  
offenderis: and w<sup>th</sup> this dignitie the king did him decore,  
that he war not funde to be vngrate toward him for his 20  
deseruengis. Quhilke office, in thir dayes be the king  
selfe commendet vnto the Erles of Argyle, that charge  
or office, we name the charge of the gret ‡ Justice. Su-  
preme power pertaines to this man neist the king to  
punise offenderis. Quhen Argadie was gouvernour, 25  
correcteng the authoris of seditione, he stanchet all

He put the  
yles in due  
order.

\* L. "Hic etiam ut sæpius insolentia nimis felicitatis comes est"  
—this man also, as very often insolence is the companion of gret  
prosperitie.

† L. "extinctum"—dead.

‡ L. "Magni Justitiarum"—the great Justiciary.

seditious persounes, putting ane due ordour, peice, and rest to the hail yles.

Nathir lang permittit the Romanis the Scottis and Pechtis to lyue in peice and rest. ffor quhil Ethodie  
 5 settis his mynd to the weil and commoditie of the Realme, the Romanis, breking doune the forsaid Wal of Adrian, Jnvades the Scotis & Pechtis quhair thay war nerrest, thair gouvernour \* Victorin.

The Romanis invades Scot-land agane.

Heir the confederat kingis fled nocht a fute, heir  
 10 stoutlie strukne is on baith handis, quhil nycht fell, 3e and far in the nycht. At last thay sindre w<sup>t</sup> æqual victorie. This combat was sa deidlie, and sa cruel to baith the pairties, that the hail 3eir following thay absteinet on baith handes frome armes, and nevir 3oket  
 15 sa mekle as anes.

A bludie battell heir is fochtne.

Nocht lang eftir Calphurnie Agricola, a captane of gret and noble fame, the oye of that noble Emperour Julius Agricola, sayles into Britannie w<sup>t</sup> a chosen and waled armie, in releife of the Romanis.

20 This Agricola, how sune he cam into Britannie, against the Scottis he culde begin nathing, his awne war sik ane Jmpediment to him. Bot quhen he had bigit the wal wpe agane, and erected al the strenthis, Emperour Commodie callis him to Rome.

25 At this depairting the Scottis and Pechtis war blyth, because thay knew, that quha occupiet his place, Trebellius to wit, was trubled with nychtbour feid, and sair seditione amang thame selves, the Scottis thairfor, w<sup>t</sup> gret cumpanies, brekis in ower the nerrest  
 30 prouince, quhair the Romanis lay. Trebellie occuris in al haist: bot wickitlie is he lefte of his awne, eftir gret slauchtir he chaipes hardlie throuch speid of fute. In the meine tyme quhen Ethodie saw na man to meit him, al Westmurland and the land neist it he wastes

The Scottis ouircum the Romanis.

\* L. "Duce Aulo Victorino" — under the leadership of Aulus Victorinus.

vpe and doune, in lenth and bredth. Eftir Trebellie, a Romane \* Consul to name Pertinax, vset the office of a Romane legat in Britannie. He with lytle labour pacifiet the Britanis, and put ouris aback, beyond the forsaid wal of Adrian ; and al thingis now componed at wil and plesure as thay walde, he restores to Trebellie the gouernment agane : Heireftir King Ethodie was with the Romane weiris neuir agane vexte. 5

Argadie, quha was afor Regent, the king sendis til Argyle w<sup>t</sup> twa thousand † hiland men, quhair fraudfullie and through disceit, he is slane. Ethodie was sa noyet, and sa sair offendet at his deith, that partlie through dolour, partlie through angre, twa hunder of the principal ‡ hiland men he caused to heid ; to the rest was thair lyfes granted. 15

Ethodie is slane subtille be a hiland pyper, the 3<sup>eir</sup> of God 194.

Quhen Ethodie was now quyte of al weiris round about, and quhen his pleisour cheiffie was in musik, the threttieth and ane 3<sup>eir</sup> of his regne, be the trasounable 12<sup>2</sup> trane of a certane hiland pyper, he was put doune.

Britannie receiues the christne faith : the 3<sup>eir</sup> of God 186.

Jn tyme of his regne Lucius king of Britannie requyret of Pape Eleutherie to be sente into Britannie men baith of pietie and leirning ; the name of the ane Fagan, the name of the vther § Diruian, or as sum say Dannan ; Thir twa instructed the king and the people in the christne faith, and thaireftir, in the haly fonte baptiset thame, the 3<sup>eir</sup> of God clxxxvi. 20 25

S. Anicet. mar. s. 3. viii. m. viii. D. xxiii. S. Soter. mar. s. 3. vii. m. xi. D. xviii.

*Papes*—Anicetus, Soter, Eleutherie.

*Rom. Emp.*—Mark Aurelie, Antonin, Commodie, Aelius, Pertinax.

\* L. "Vir consularis"—a man of consular rank.

† L. "Hebridianorum"—men of the Hebrides. This word is consistently translated throughout the book by "hiland men."

‡ L. "Insularum primoribus."

§ L. "Damianum vel Dannanum."

## XXVI. SATRAHEL.

Satrahel the brother german of Ethodie eftir him  
salutet is king. He was of a craftie, slie, and subtile  
Jngine. ffor quhen he thocht to keip the kingdome  
to him selfe and his barnes, he intendet to put doun  
5 the sone in his youth, quhome Ethodie had. quhill  
now this was his intentione, that the bettir, and esilier  
he mycht do it, his purpose was, be sum subtile trayne,  
to steil doun al baith freind and familiar perteineng  
to that young brother.

10 At last quhen for his terrible tyrannie, of al man he  
was hated, the fourth 3eir efter he began to regne, he  
is put to deid be sum of his awne hous.

*Papes*—Eleutherie, Victor I.

*Rom. Emp.*—Aelius, Pertinax, Seuerus.

He is a  
tyranne.

he regnes 4  
3eiris.  
for his tyr-  
annie he is  
put doun  
the 3eir of  
God 197.

S. Eleuthe-  
rie, mar. a.  
3. xv. D.  
xiii.  
S Victor, m.  
a. 3. xii. m.  
. D. xxviii.

\* Heir the first of al the Scottis  
 kingis embracet the faith of  
 christe. The ȝeir of God  
 203. His name  
 Donalde.

## THE THRID BUKE.

### XXVII.—DONALD I.

a gude and  
 godlie  
 prince.

Quhen Satrahel was slane, another brother of Ethodie,  
 his name Donalde, receiues the gouernement of the  
 Realme. This king, being of a nature meik and  
 pleisand, throuch lenitie, gentlenes, and liberalitie, he  
 reconsiled and wan al man's hartes.

5

This king, in administratioun of the effairis of  
 Scotland plade the parte of a gude and godlie prince :  
 The dissentione and controuersie amang his people  
 he satisfied w<sup>t</sup> gret æquitie : Theiues, Traytouris, and  
 that kynd of men, he persewit ay scharplie ; he evir had 10  
 vpon the bordouris strenthis of men of weir, to reuenge  
 his awne, and to defende thame frome the crueltie of  
 thair ennimies.

Now Lucius king of Britannie is † put affe, the Ro-  
 manis heireftir settis furth ane publicke edicte, that 15  
 nocht ane, borne of Briton blude in Britannie regne

\* This is the heading of the "Stemma" which is prefixed to the  
 Thrid Book, and contains a picture of Donald I.

† L. "extincto"—being dead.

agane: Athir that be this way thay al occasione of  
 seditione may cut away; or that rather thay may occu-  
 pie Britannie; and that is lykliest, and quhen thay haue  
 it vndir thame, and in thair handes, thay think to keip  
 5 it in \*creddance, and Brittanie in bettir obedience, w<sup>t</sup>  
 les labour.

A certane noble man of Britannie, his name Ful-  
 gentius, dispytes to heir that edicte, and wil nocht abyd  
 to heir the contempte and seruitude of his natione; and  
 10 makeng a cōfideratione agane w<sup>t</sup> the Scottis and  
 Pechtis thair nychtbouris to helpe thame, thay mayd  
 gret slauchtir amang the Romanis dyuerse tymes. And  
 excepte Emperour Seuerus had cum in haist, ane end  
 had bene maid, out of hand, of the Romanis, in sik  
 15 danger, being oppressed w<sup>t</sup> cōiuratione of sa many  
 people. Seuerus at the first zoking slewe of Albion  
 xx thousand, and out of thair ennimies handes obtained  
 al authoritie.

Seuerus did nothing digne & prayseworthie eftir this  
 20 victorie, excepte that be his sone Antonin he erected  
 the wal of Adrian agane. Schortlie he tuke trues w<sup>t</sup> the  
 Scottis and Pechtis. Sa did he w<sup>t</sup> Fulgentius and the  
 Britonis his partakeris vpon †pladges. Seuerus nocht  
 lang efter throuch ald age, in 3orke, dies.

25 He deid, Antonin his sone leiuies Britannie bair, but  
 ony saifgarde, and passis to Rome. Quhen thair he  
 cumis, that him selfe alane mychte posses the Jmpire,  
 wicketlie he murtheris his brother Geta in his motheris  
 armes.

30 Quhen King Donald his awne people now had re-  
 stored & sett at peice and libertie, efter thay in a  
 maner had bene ‡alienat frome him; and now quhen

The band of  
 peice renuet  
 agane with  
 the Ro-  
 manis.

\* L. "in fide continerent"—to keep it to its fidelity.

† L. "obsedibus acceptis"—having taken hostages.

‡ L. "Quasi postliminio restitutis"—acquired, so to say, by right  
 of reprisal.

frome Pape Victor I. mekle he had hard, baith in  
 mirackles, and of al christne pietie, (Jn tyme lykwyse of  
 this forsaid Emperour Seuerus, this same Pape Victor  
 was adorned w<sup>t</sup> the croune of martyrdome) he humbillie  
 be legatis requyres, that men of religione and of leirneng 5  
 be sente in Scotland to teache him, his wyfe, and his  
 barnes, professing the name of christe, the haly scrip-  
 tures, and informe thame thairin, and finalie baptise  
 thame in the haly fonte. This al was done. Throuch  
 quhais exemple baith the Nobilitie and the people war 10  
 steired vpe, and, in that \* samyn place, schewe a singular  
 pietie in imbraceng the faith of christe. True it is, that  
 the kingis of Britannie and Scotland war the first quha  
 w<sup>t</sup> thair peoples proffessed the Christne Religione pub-  
 liklie, the constance nochtwithstandeng of the Scottis, sa 15  
 constante ay hes bene, that vnto this age na monument  
 can schawe the Scottis frome that faith, quhilke ance  
 thay receiuet, euir at ony tyme to haue suaruet.

The Scottis  
 imbrace the  
 faith of  
 christe the  
 3eir of God  
 903.

This 3eir, quhen the Scottis receiued the lychte of the  
 Catholik religione, was the thrid 3eir abone twa hundir 20  
 frome the birth of christe; frome the first institutione  
 of the Scottis kingdome the thrid abone fyue hundir and  
 threttiē. Quhilke wil testifie thir verses albeit nocht  
 verie † politik, 3it throuch commendatione of ancient  
 antiquitie maist ‡ probable. 25

Christi transactis tribus annis atque ducentis  
 Scotia catholicam cœpit inire fidem.

ffrome christe twa hunder 3eiris and thrie  
 Scotland began christne to be.

The first vse  
 of cuinȝet  
 gold and  
 siluer in  
 Scotland.

Mairouer king Donald first of al the Scottis kingis 30  
 cuinȝet golde and siluer peices, on the ane syde w<sup>t</sup> the  
 image of the haly croce, on the vther syde with his awne  
 Jmage he commandet to stryke. Afor that tyme was

\* L. "Illico"—there and then.

†, L. "Politi"—if not very polished.

‡ L. "probatissimi"—most approved.



na sik vse of cuinȝet money with our cuntrey men : excepte the Romanis perchance or the Britonis had brocht it in, quhen al merchandise in thae dayes was throuch change of wares.

- 5 Bot King Donald, weil instructed in al vertues, the twentieth and ane of his regne, \* was ane parte of his glore, that na tyme or place euir had afor him, and that he abundet in al welth.

He dies a  
godlie king,  
the 21 of his  
regne, the  
ȝeir of God  
216.

*Papes*—Victor I., Zepherin, Calistie I.

*Rom. Emp.*—Seuerus, M. Bassian, Caracal.

S. ȝepherin,  
mar. s. ȝ.  
xx. d. xvii.  
S. Calistie  
I. mar. s. ȝ.  
vi. m. i. D.  
xii.

## XXVIII.—ETHODIE II.

- Ethodie, sone to the first Ethodie, is crouned king.  
10 bot because al his lyfe he was brocht vpe amang the religious in the yle of man, he appeired vnable † to the administratiōne and gouerneng of sa noble a kingdome : quhairof in a schorte tyme he schewe a cleir takne, for hail addicted til auarice, his mind thocht of nothing bot  
15 to gathir money, and harde vpe ryches.

A prince  
gyuen to  
greidines.

- Quhen the principal Nobilitie saw him for gouern-  
ment vnmeit, certane prudent and wyse men thay sett  
ouer ilke prouince, quha sa perfytlie playd the parte of  
a Magistrate, that al thair tyme Scotland w<sup>t</sup> externe or  
20 ciuile weiris was neuir troublet.

The king wardet, in the meine tyme, invades him a troupe of harneste men, and suddenlie is he slane, xvi of his regne : sum no<sup>t</sup>heles affirme that for his gret greidines he was put doune be his awne.

He is put to  
warde.  
He is put  
doune 16  
ȝeir of his  
regne.  
The ȝeir of  
God 221.

*Papes*—Calixte I., Vrbane I.

*Rom. Emp.*—Bassian, Caracal, Opilie, Macrinus, M. Aurelius, Antonin.

S. Vrbane,  
mar. s. ȝ.  
vii. m. vii.  
D. v.

\* L. "in partem illius gloriæ venit, quæ nullis ætatis locique terminis circumscripta, omnibus abundat bonis" — came to the participation of that glory which is not limited by time or place, and abounds in all good.

† L. "Regno non idoneus"—not suited to the administration, &c.

## XXIX. ATHIRCO.

a gude  
prince in the  
beginning.

Quhen a parleament was now sett, thairin Athirco with  
al votes, eftir his father Ethodie is maid king.

he followis  
his fatheris  
futeple.

This king skairse zit of that perfectione to regne,  
obteyned the commendatione of a gude, meik, and moderat  
prince. Bot the expectatione, quhilke al men had 5  
of him, he keipet no<sup>t</sup> lang. ffor eftir the viii zeir of his  
regne, he followis his fatheris futepleis and filthie lyfe  
and maneris in al thingis. Casting thairfor asyd the  
commounne effairis of the Realme, reiecteng the com-  
mounne welth and contemning the Nobilitie, \*sporteris, 10  
danseris, minstrelis, and that sorte of persounes war  
maist acceptable to him.

The King  
abuses  
Natholok's  
daughters.  
Quhairfor,  
this conspi-  
racie against  
him, he  
putt hand  
in him selfe,  
the 12 zeir  
of his regne,  
of that age.

At last, quhen he had defylet Natholok of Argyle his  
twa dauchteris, and maid thame commounne among his  
court, and daylie mair and mair abuset him selfe, this 15  
forsaid Natholok of Argyle, w<sup>t</sup> the rest of the Nobilitie,  
conspyret against him, and tuke him in that place of  
Lochquhaber, quhilke now is named †Dounstaphage:  
quhair ‡first vnhappilie prepareng to the flicht, to  
eschewe his ennimies handes, he put handes in him 20  
selfe the twelfte zeir of his regne.

About this tyme Door, this kingis brother, fled w<sup>t</sup> his  
thrie sones Findoc, Carancie, and Donald, to Pinthland,  
to eschewe the handes of Natholok.

*Alpes* — Urbane I., Pontian, Anther.

*Rom. Emp.* M. Aurelie, Antonin, Alexander Seuerus,  
Tullius Maximinus, Gordianus.

\* I. "Mimos, Histriones, Lenones."

† I. "Evonil."

‡ I. "fuga prius tentata"—having first attempted flight.

## XXX. NATHOLOK.

Now quhen Athirco was put by the <sup>128</sup>gate, and his  
 barnes al banissed, Natholok wrangouslie possessing the  
 Realme, quha quhen he tyrannouslie had keipet it a  
 quhyle, payet the pane of ane maist worthie deith for his  
 5 tyrannie.

he playes  
 the parte of  
 a tyran.

ffor that he mycht establishe the kingdome to him and  
 his heiris, sum of the Nobilitie he invades w<sup>t</sup> waypounis,  
 vthir sum he corruptes with gyftes. Door, and the kingis  
 barnes, throuch his tyrannie he seikis to slay ; 3e, quhilke  
 10 was maist tyrannous, thay slewe a certane persone, be-  
 cause he was lyke vnto Door. Mairouer he maist  
 cruellie murtherit quhomeuir he knew weil fauoured  
 Athercois barnes, without ony respecte athir of digrie or  
 dignitie.

15 This being done, a secreit counsel is begun<sup>n</sup> be sum  
 persones against Natholok, and daylie in the bordouris  
 of Gallouay and about Argyle was begun seditione.

Now Natholok, his awne conscience accusing him of  
 his wickednes, and feiring his lyfe nocht without cause,  
 20 flies to Moray land and Rosse. Thair he sendis a moray  
 man, to quhome he gaue credit in al thingis, to the yle of  
 Jon til a certane alde witche, of her to inquire, of his lyfe,  
 of thair counsel quha had conspyret against him, and of  
 the rest of his effairis. She presentlie ansueris the king  
 25 to be in gret danger throuch ane, in quhome is maist  
 his traist, and cheife of his familiaris. Quhen she was  
 asked gif she knew the persoune quha was about to do  
 the deid. Thou art the persoune, Moray, says she.  
 He esteimeng it nathing bot the arte of Magik, and ald  
 30 wyfes vane fables, luich and departed.

Natholoc  
 consultes ane  
 alde witche.

Bot as with him selfe he conferit be the way, this he  
 thocht that able the king, quha no<sup>t</sup> surelie bot of a lycht  
 suspicioune considereng the mater as a vane fable mycht

eftirward accepte it as ane oracle, and sa maist surlie beleieue : quhairfor he tho<sup>t</sup> best to deuise how to find out the way to put doune Natholok in haist.

He is slane  
be this  
Moray.  
The 3<sup>er</sup> of  
his regne 11.  
The 3<sup>er</sup> of  
God 253.

At his returne, vpon Natholok he cumis or he wist, and slew him in his inner chamber : than quiklie spangs 5  
vp on a swofte horse, and <sup>124</sup> founde away at speid til Argyle, to the counselleris of that conspiracie. This was done the 3<sup>er</sup> of God ccliii.

*Papes*—Fabian, Cornelie.

*Rom. Emp.*—Gordian, Philip, Arabs, Decius.

### XXXI. FINDOK.

Quhen Natholok was slane, Moray brocht Athircois thrie sones frome Pithland : of thir thrie Findok the 10  
eldest obteyned the kingdome, a notable persone in giftes baith of body and mynd.

a plesand  
persone in  
forme &  
maniris.

This king was of a gentle Jngine and pleysand natur, and with al diligence studiet to peice, and peice Jm-  
bracet with all his mycht, quhairfor the bande maid w<sup>t</sup> 15  
the Romanis, Pechtis and Britanis, he keipet weil, and brak nevir. How lang this king rang Scotland was nevir vexte w<sup>t</sup> externe weiris, bot with ciuile weiris and sair seditioun was trublet no<sup>t</sup> a little. for Donalde of the  
yles waysted baith Rosse and Morayland in reuenge of 20  
his freind Natholok, and slewe a gret multitude vp and doune.

Findok paci-  
fies the Jn-  
surrectione  
in the Jles.

Findok verie discontent with this iniure, gangis in haist w<sup>t</sup> ane armie vpon his ennemie and followed him, as he fled into the Jle of Yla. Quhen Donald had tint the 25  
Victorie, he thocht best to saif his lyfe be flychte, quhilke as he did, vnhappilie he drowned him selfe. Quhen now ffindok had pacified the Jles, he returnes til Albion with ane victorious hoste.

Nathir keipet the Jles lang credance, bot Donaldes 30

sone, his name evin sa Donald, thay maid thair gounour, and socht helpe out of Jrland, and vexed Argyle and the nerrest cuntreyes with reif and thifte; quhilke way, and for this cause, was commouet agane against  
 5 thame King Findok. At his first cuming followit a gret and cruel slauchter amang the rebelis. Nathir had Donald chaiped the Kingis hand him selfe, gif in a bote he had no<sup>t</sup> quicklie fled in Jrland, and thair lyne w<sup>t</sup> the conspiratouris a certane space to safe him selfe, and  
 10 this bote was fund bechance. But quhen he saw he culd do nathing be the strang hand, he intendet to preiue his ingine throuch craft and disceit, quhairfor he hyres for wage twa cutthrotis to put doun the king, and admitted w<sup>t</sup> him in fellowship of this wickitnes the  
 15 kingis brother Carancie: thir cutthrotis dissembling the mater, and feinzieng thame selves to be flieris frome the vthir parte vnto thame, findeng the king at the hunting, and of sik thing haueng na suspicioune, cruellie slew him.

Nue Insurrectione is begun in the Jles be Donald thair Duke.

Findok through disceit and trayson of his brother Carancie & Donald of the Jles, is murthired, the 10 jeir of his regne, of God 163.

Thir murthireris now takne, schew how throuch counsel of Donald of the Jles and Carancie that deid thay did; quhen this thay schawin had, baith war heidit.

Carancie feiring the ignominie and schame to follow, and perchance the pane that he was to thole; frilie accepted banishment and w<sup>t</sup> gud wil: and no<sup>t</sup> lang eftir,  
 25 w<sup>t</sup> the Romanis paste out of Britannie, til Jtallie, quhair vndir Aurelie Prob. and Diocletiane Emperouris, for the valientnes of his courage and mychtines of his spirit, he obtained the glore of a worthie weiriour.

Banished is Carancie.

*Papes*—Cornelie, Lucius, Steiphne I.

*Rom. Emp.*—Decius, Gal. Valerian.

## XXXII.—DONALD II.

Donald, the second of that name, Athircois sone  
 30 3oungest, succedit to his brother findok; how sune he

began to accepte the gouernment of the Realme, and to entir in authoritie, dispyteng the Jniure done to his brother, armed him selfe with diligence to reuenge vpon the falsett of Donald of the Jles the slauchter of his brother. In Moray land thay mett, and thair a feild 5 vnghappilie thay strayk, quhair the king with losse of thrie thousand of his men, him selfe with twa woundes in his body, is takne; and on the thrid day eftir the battel departes this lyfe, mair through sturt and dolour of mynd, than through greife of his woundes. This is 10 the first 3eir of his regne, nathir the 3eir hail out.

Hurt in the  
feild, he dies  
the first 3eir  
of his regne,  
of 3and etc.

*Paris*—Steiphe I., Sixt II.

*Rom. Emp.*—Valerian.

### XXXIII.—DONALD III.

Quhen King Donald the secund in the former feild was slane, and the principal Nobilitie athir takne or slane, Donald of the Jles, with the strang hand invades the Realme, finding it than voyd in a maner and bair of 15 strang handes to defend it, and finding na man to repugne, awenies vnto him selfe the dignitie of the king.

That this king mycht defend the Realme, quhilke through tyrannie he had conquiste, that he, J say, myt wite and sound defend it frome al to quhome it rycht- 20 mouslie perteynet, and frome al force of ennimies, he put down sindrie wayes, mony noble men. Quhomeuir he suspected he commandet his garde to slay, and publickly \*declare the cause: of nature he was sa cruell, that in nathing sa mekle his mynd was satisfiet as in 25 slauchter and manis blude. At last, quhen he xii 3eiris al amais out had consumed in administratioune of the Realme to the gret damage and skaith of al man, as

By this time  
he was king

He was  
so cruel  
that he  
put to  
death  
all  
that  
he  
suspected

\* I. "Indict causd, treckdare jussit"—he brought to trial and ordered to be put to death.

he was to passe to the west Jles, he was slane at Jnuerlochtie with al his houshalde, his garde, and his fauoureris. This was done throuch the wicht spirit of that Noble 3outh, King Findokis sone, his name Crathlintie.

*Papes*—Sixt II., Dionyse I.

*Rom. Emp.*—Valerian, Claudie 2, Aurelian.

## XXXIIII. CRATHLINTIE.

5 Crathlint with al concentis is crouned king, because his fostirfather affirmet with ane athe that he was findokis sone, king of that Realme, and that throuch his Industrie he quyetlie had bene brocht vp; He practised in his awne lyfe and maniris, with al diligence, the lyfe  
 10 and maneris of his father, he was a seueire defender of Justice and æquitie, and that na spot of vnrychtuousnes mycht be seine stick till him, he walde \*evir haue the cheif Nobilitie vpon the counsel.

He is preu-  
 en to be  
 findokis  
 sone be his  
 fostirfather  
 quha secret-  
 lie brocht  
 him vp.

Quhen this King had pacifiet the maist cumirsum  
 15 troubles, quhill vpon the † Mounth he was hunting, legatis frome Thelargo King of the Pechtes he receiues with al humanitie: Thir legatis reioyses on his behalfe, of the destructione of the Tyrane Donald, and of the reuenge of his brotheris slauchtir, and desyret the alde  
 20 band of freindship and familiaritie to be renuet betuene the Scottis and Pechtis.

Nocht lang eftir, sum 3oung gentle men of the Pechtis cam to King Crathlinthie to the hunting in the † Mounth: The king gentillie welcumed thame, and passing frome  
 25 the Mounth til Athol, he gaue thame sindrie gifts and rewardes, cheiflie hunting dogis, and sa sent thame back. Bot hameward as thay returnet, sum of the kingis dogis

\* L. "Regni Primores in iudicum ordinem semper cooptavit"—he always appointed the chief nobility as judges.

† L. "Grampio Monte."

secretlie thay tuke with thame, namelie ane, quhilke the king weil trett, and maid maist of, the keipers knaweng thairof nathing. This greiung him sair, to quhome the cheif kair of the kingis hundes was committed, he followis the thievis : Thay sieng that be force thay walde 5 take him, slayes \* him w<sup>t</sup> thair hunting clubis.

Betuene the Scottis and Pechtes great fead begun, for the slachtir of a dog.

scharpe & cruel weiris betuene thame.

A <sup>125</sup> sprach ryses from the nerrest, monie of the Scottis returneng hame war nocht than far affe, thay spur with speid that iniure to reuenge : The Pechtes ar nocht slawer to the combat. A gret and miserable slauchter 10 of men followit this, and sa mekle the mair cruel, that baith the parties war vnarmet, or as we vse to speik, naked men. Heireftir monie skirmishe and combat was fochtne, w<sup>t</sup> vncertane victorie on baith handes, monie straikis baith tane and gyuen, mekle slauchtir on baith 15 sydes, scharpest † weiris commounlie amang nychtbouris, as, quhair the ennemie is nychtbour, oft may be seine.

The first worde that Thelargo King of the Pechtis hard of thir nues, being now cum to perfyte age, greiuet him sair, and in haste he sente legatis, athir to put the 20 mater cleine out of remembrance, or gif the myndes of men walde nocht be satisfied, to requyre certane dayes respite. Thay, the scottis, I meine, gaue thame with hard wil thrie monethis respite, and sa sente thame back. Sa scharpe weiris of sa sobir beginning, betuene 25 nychtbour natiounis, quha had beine sa sure freindes mair than fyue hundir 3eiris, now suddanlie ar begunn, that appeiringlie thay skairslie may be sloknet.

Thrie monethis respit ar of the Scottis requyret.

Bot Carancie (of quhome afor we maid mentioun) cam in due tyme to Britannie, and the king of the 30 Scottis w<sup>t</sup> the king of the Pechtes sett at ane, and maid thame fyne freindes.

Quhen Carancie returned, he makes peice betuene the twa Kingis.

\* The master of the hounds. L. "canum prefectus venabulis ab illis conficitur." "Take him" refers to the hound.

† L. "nihil tutum a mutuis insidiis"—nothing safe from mutual treachery. "ut in vicino hoste usu venire solet."



This Carancie the space of certane 3eiris seruet in the weiris to Emperour Diocletiane vnkawen: This Emperour, for his wichtnes in the weiris, decored him w<sup>t</sup> all weirlie taknes. Finallie he was amrel of ane nauie  
 5 *contrare* the ffrenches and Saxounis, trubling the west seyes in thift, ruging, and reiueng.

Bot quhen he knew of the disceit and traysone of Maximian, than Proconsul in ffrence, wrocht against him, and vndirstude how, throuch the inuie of sum persounis,  
 10 he had bene sklandiret to the Emperour, that sum way he had \* hurt the Emperouris Maiestie, he left France, and w<sup>t</sup> his hail classe, by † Jrland, he landes in Westmarie. As he landet, and at his first arryue<sup>ng</sup>, the inhabitouris of the cuntrey cam ‡ in wil, quhome gladlie he receiuet,  
 15 and in al haist sendis legatis to King Crathlinth his oye, and to the Pechtes, to schawe of his cuming to Britanie, and fra baith the kingis to require helpe against Quintine Bassian, Romane Legat, for w<sup>t</sup> lytle labour gif thay ioyned thair forces together, he affirmes, and ernistlie  
 20 persuades thame, that the Romanis may be expellet out of hail Britannie. The legatis fra baith the Kingis war gentillie accepted, and haueng obtained that request of helpe, with joy thay returned. Nocht lang eftir, Carancie him selfe conueinet baith the Kingis, throuch quhais  
 25 authoritie and counsel baith war aggriet. In haist throuch baith the realmes hes gathiret ane chosen armie, Carancie throuch expences and helpe of baith the Kingis, passis vpon the Britonis: quhome throuch a cruel battel he brochte almaist til vtter confusione.

30 ffel in this field Quintine Bassian legat, Hircie the Emperouris Prokerroure in Britannie, and mony Noble men. Quhen Carancie had obteyned of the ennimies ane

The request of Carancie be legatis of Crathlint.

How Carancie conueinet with the twa Kingis, and reconciled thame.

\* L. "de læsa maiestate"—had accused him of high treason.

† L. "Per Hibernicum mare"—through the Irish Sea.

‡ L. "Incolis in fidem acceptis"—having received the obedience of the natives.

Quhen Car-  
antie had  
slane Bas-  
sian and  
won Lon-  
done he is  
maid King  
of Britannie.

glorious victorie, he passis to Londone, and thair na  
man resisteng, he is maid King of Britannie, the 3eir of  
God ccxc. With Carancie remayned of the Scotis and  
Pechtes to the number of twa thousand, quhome he  
sustained w<sup>t</sup> a gret stipend as a Kingis gaird; the rest 5  
weil rewardet he sente hame.

This being done, and the Kingdome of Britannie set  
now at peice, Carancie sendes legatis to Crathlint, and to  
the King of the Pechtis, to delyuer vnto thame West-  
maria, Cumbirland, and al the \*regione in the boundes 10  
of 3ork shire, and the Vall or Bulwark of Adrian, in  
perpetual possessione.

Carancie  
regneng vii  
3eiris  
through dis-  
ceit at last  
he is slane.

ffrome that furth, Carancie, albeit oft invadet be the  
Romanis, stil vii 3eiris bure rule in Britannie: bot at  
last through disceit of Legat Alecte, thair appoynted be 15  
the Romanis, quha naturallie to fraude and disceit was  
addicted, he was slane.

Notable  
men of pie-  
tie and lern-  
eng, com-  
monlie call-  
ed Culdei.

fflorisset in Scotland about this tyme notable men of  
learneng and religione, called in our vulgar language  
† Culdei,<sup>126</sup> in quhilkes war Amphibalie, Modocie, 20  
Priscie, Calanie, fferanie, Ambianie, Carnocie, and  
monie vthiris, cunning ‡ men of religione, quha through  
the tyrannie of Diocletiane and Constance fled frome  
Britannie, quhome King Crathlinthie receiuet w<sup>t</sup> al  
benignitie and gentlenes: and gaue thame place in the 25  
Jle of man, expelling the Druides, the alde Jnhabitouris,  
and consecrate to thair Bischope, Amphibolie.

Amphibalie  
in place of  
the Druides  
is maid  
Bischope of  
the Jle of  
Man.

Quhen Cra-  
thlinthie had  
wrocht  
monie god-  
lie warkes  
he dies in

Sua al the prophane rites of the Ethnikis, quhilkes  
euin quhil than, could e nocht be put away, through  
petic of this king war al abolished. 30

\* L. "regionem quam Eboracensis ager et Adriani vallum terminant"—the district included between Yorkshire and the Wall of Adrian.

† L. adds, "Dei cultores"—and implies that *culdei* (ceile-de, *Gille-de*) was its Gaelic translation.

‡ L. "doctrina et religione insignes"—renowned for learning and holiness.

Quhairfor Crathlinthie, quhen xxxiiii 3eiris he had the 3eir of  
gouerned weil hame and afeild, with al felicitie he his regne  
departed this lyfe, weil strukne in 3eiris. xxxiiii of  
God 313.

*Papes*—Felix I., Eutichian, Gai, Marcellin, Marcel, Eusebie,  
Meltiadie, Syluester.

*Rom. Emp.*—Aurelian, Tacitus, Florian, Probus, Gai,  
Diocletian, Galerie, Constantin.

## XXXV. FINCORMACIE.

Eftir the deith of Crathlinthie, the Kingdome of  
5 Scotland succedis to his brother sone Fincormak.

This King, nocht weil sittin doune in the Jmpire, and his worthie  
skairse begunn to gouerne, is sair vexte with the Romanis, answer to  
because he refuset to delyuer to Traherie Roman legat, Traheires  
at his askeng, Octaue king of Britannie, quha had fled requiest.  
10 to him for refuge, and w<sup>t</sup> him in his fauour and gudwil  
did remane.

This Traherie, J say, was legat in Britannie for Em- How Fin-  
perour Constantine, quha for his noble actes was named cormak  
Constantine the Magne. As the Romanis brak in vpon ourcaw  
15 Vestmaria, Fincormak met him with a gret number Traheirie  
of Scotis, Pechtes, and Britonis. he had than vndir his in Battel.  
ansinjie, as Veremundie makes mentione, to the number Quhat Vere-  
of saxtie thousand men. Traherie now being ourcum musdie  
and chaiste, left Britannie to his ennemie Octauius, writes.  
20 Past in ffrance. Nathir now, albeit Octaue had seine  
him selfe restoret throuch the succour and supplie of  
Fincormak, maid he ane end to inuent new \* toyes, as  
sindrie Jngines of men ar sa vngrate and vnthankful,  
that na benifite, thochte neuir sa gracious, thay wil  
25 acknowlege.

Fincormak gathiret a gret power, scharplie to reuenge  
the vngrate mynd of sa cruel a man as Octaue, and to

\* L. "Res Novas."

brek his force, quhen he invades Vestmaria; through this power he chaisces Octaue, and dryues him into sum secreit nuikis of Britannie and holes. Nocht lang eftir, the Roman legat expellis him out of Britannie, and he flies to Norway. Quhen the legat was deid, he returnes; at his returne being restored til his Kingdome, he labouris how to find the way to mak sum significati- 5  
 one of his grate mynd, for the benifites innumerable and notable, quhilkes afortymes frome the King of Scottis he had receiuet. Quhairfor be messingeris he offred to Fincormak abundant giftes, quhairthrough he allured him to renew the ald band of freindschip w<sup>t</sup> the Britonis. Sua that through the fauour and kyndnes of the King of Scottis, the King of Britannie of sik a maner is \* vphaldne, that expelling the Romanes close and clair 15  
 out of Britannie, the Scottis King frome the King of Britannies nek, brak the Romane yok, and through him and his supplie, bettir gouerned and gydet that cuntry, Vestmarie to name, and the regiounis quhilkes Carancie had afore takne in. The King of Britannie w<sup>t</sup> thir 20  
 rasones being mouet makes perpetual peice w<sup>t</sup> the Pechtes lykwyse.

He dies the  
 3eir of his  
 regne 47—  
 of God 358.

fincormak being a singular weiriour, and preclare in abundant giftes baith of bodie and mynd, lang vexed w<sup>t</sup> the Catar, at last it consumes him the xlvii 3eir of 25  
 his regne, of God ccclviii.

Jrland Im-  
 bracet the  
 catholik  
 faith the  
 3eir of God  
 358.  
 Melchiades  
 forsaide is  
 the last  
 martyr of  
 the first 33  
 papas, all  
 martyris.  
 And Sylues-  
 ter heir fol-  
 lowing the

In tyme of his regne, the inhabitouris of Jrland re-  
 ceiued the Catholik faith, and war al baptizet. About  
 that sam tyme brak out the Arian hæresie, quhilke  
 infected mony natiounis, thaireftir condemnēt in the 30  
 counsel of Nice.

*Papas*—Syluester, Marke, Julie I., Liberie.

*Rom. Emper.*—Constantin I., Constantin 2.

\* L. "ut illius ope servitutis jugum excuteret," &c.—so that by his help he shook off the yoke of slavery.

## XXXVI. ROMACK.

ffincormak left twa \* young men behind him to his  
 sones, no<sup>t</sup> cum to perfectione. quhairfor Angusian,  
 Romak, and Fetelmak, Crathlinthis brethir sones of  
 sindrie brether, quhen for the kingdome thay straue  
 5 amang thame selves, through priuat Jnuie and hett  
 hatered, thay drew to pairties, and began to pe(r)sew the  
 mater w<sup>t</sup> swordes. Bot as the mynd of Angusian being  
 sinceir and plane, alluret and wan the hartes of al; sa  
 the Jngine of Romack through fraude and dissimulatione  
 10 tint al manis hartes.

first confessor not  
 martyr, because the  
 christne religious be-  
 gan now to spread  
 through the warlde.

Bot Romack, dependeng vpon the riches and affinitie  
 of the Pechtes, occupieis vehementlie through force the  
 hail administratioune of the Realme, expelling Angusian  
 and Fatelmak vnto the Jles; Romack, J say, nocht  
 15 onlie through force occupieis the administratioune of the  
 Realme, bot schawes mony signes and taknes of a cer-  
 tane curste and vnhappie crudelitie in him.

Romak, Angusian,  
 and Fetelmak stryue  
 for the kingdome, bot  
 Romak occupieis al.

Quhat followis? Of this lycht, smale and sobir be-  
 ginning, the Scottis and Pechtes furiously burnes in thair  
 20 ald discorde.

Jn the meine quhile, quhen Romack Jnuades the hail  
 cuntrey, Ethodie and Eugenie, Fincormakis sones,  
 through the Industrie and fauour of freindes, war brocht  
 to the Jle of Man. bot because his crueltie was daylie  
 25 mair vehement than athir culde or sould be suffret of a  
 frie people, through coniuratione or conspiracie of the  
 Nobilitie, the thrid 3eir of his regne, he is put doune,  
 thair fauour was sa feruent towarde Angusian, quha than  
 fled was.

Romak be  
 conspiracie  
 is put doune  
 the 3eir of  
 his regne 3,  
 of God 361.

*Papes*—Liberie.

*Rom. Emp.*—Constantin II.

\* L. "duos filios impuberes reliquit."

## XXXVII. ANGUSIAN.

Angusian  
after the  
slauchtir of  
Romack is  
King.

Angusian vndirstandeng through lettiris writne frome his freindis, that the tyran Romack was put by the gate, fra hand louses fra Jreland to entir in possessioun of the Realme. Jmmediatlie the King of the Pechtes, called Nectan, Jnflamet against the Scottis, in a terrible Jre 5 through the deith of his kinsman Romack, destroyes, consumes, and wastes, with a suddane power, the nerrest cuntreyes perteyneng to the Scottis.

He ouir-  
cumis Nec-  
tan King of  
Pechtes in  
wet battel.

Angusian be legatis \* accused him of that Jniure, bot in vane, baith inflamet with Jre cam at lenth to straikis : 10 quhair, the Pechtes dung and chaste, the Scottis obteinat the first victorie. Nathir was Angusian for this cause the mair outragious : bot sente legatis agane to treit for a †<sup>127</sup> soueranse : bot the Pechtes, contemneng his re- 15 queistes w<sup>t</sup> cruel and lychtlifful anssers, agane was a cruel battel strukne betuene the twa kings, almaist to the per- nitioun of baith the armies.

In the se-  
cunde onset  
ar baith the  
Kingis  
slane.

Angusian  
in the 3eir  
of his regne  
the 2. of  
Ginl 363—is  
slane.

This battel fel in the secunde 3eir of the regne of King Angusian : quhair nocht onlie baith the kingis war slane, bot baith the natiounis sair opprest, in sa far that 20 lang thay neur 3okit agane, bot frome al kynd of sharpe wapne did absteine on baith handes.

*Papes*—Liberie.

*Rom. Em.*—Constantin II., Julian, Jouinian.

## XXXVIII. FETELMAK.

Quhen Angusian was slane, Fetelmak obtieneng the Jmpire rang in the Realme w<sup>t</sup>out controuersie. This, in

\* L. "Illum injuriarum postulat"—demands of him satisfaction for these injuries.

† L. "de induciis"—for a truce.

- the secunde 3eir of his regne, maid gret slachter amang  
 the Pechtes: and nocht lang eftir betuene thame was a  
 sett feild, quhair thair King Nectan, the former Nectanis  
 brother, deidlie hurte, Fetelmak obtaines a glorious  
 5 victorie, and is decorēt with a noble fame. Frome that  
 furth the Scottis verie oft wasted with sword and fyre  
 the Pechtes landes. Thay in the meine tyme, to keip  
 thame the bettir out of thair ennimies handes, crouned  
 Hergestus, and decored him w<sup>t</sup> the dignitie of a king, a  
 10 subtile man, and ful of crafte & disceit, is w<sup>t</sup> al consentes  
 elected. Quhen this king saw him selfe sa Jnfirme and  
 waik, that he was nocht able to meite the Scottis in sett  
 battell, he slew King Fetelmak be twa of his awne  
 banissed men, quha finjiet thame selfes Scottis, and be  
 15 the kingis musitioner, called his cythariste, quhome the  
 Pechtes king had corrupted w<sup>t</sup> a sūme of money. bot  
 the cytharist, and the vthir twa murtheris, war takne, and  
 in \* duigis and bladis reiuē betuene horsses.
- ffetelmak was slane in the 3eir of God ccclxix. About  
 20 this tyme Sancte Rule, borne in Greece, a man of a  
 singular pietie, cam in Albion, w<sup>t</sup> the reliques of S.  
 128 Andro. first he landet neir the place quhair the  
 toune of S. Andro now standes.
- Hergestus, King of the Pechtes, was blyth at thair first  
 25 landing and Joyfullie mett thame: and granted to him  
 and his marrowis his awne palice. In this citie, quhilke is  
 the cheif citie of the hail Realme, a singular † college in  
 thir our dayes is vphaldne.

He ouir-  
cussis the  
Pechtes.

Through  
fraud Fetel-  
mak be his  
awne cithar-  
ist is mur-  
thiret. the  
7 3eir of his  
regne, of  
God 369.

The vthir  
twa ar  
reiuē be-  
tuene  
horsses.

S. Rule  
cussis in  
Scotland  
with the re-  
liques of S.  
Andro.

The first  
fundatioune  
of the Ab-  
batie of S.  
Andro.

*Papes*—Liberie, Felix 2.  
*Roman Emp.*—Jouinian.

\* L. "equis alligati, membris in diversa actis, discerpti sunt"—  
 bound to horses, and torn to pieces by being driven in contrary  
 directions.

† L. "Academia insignis cernitur"—a celebrated university  
 exists.

## XXXIX.—EUGENIE I.

Eugenie the first of that name, Fincormakis sone, with his brother Ethodie, \* of the Jle of Man quhair he was † obliste to be brocht vpe in the liberal sciences; with al votes, and concentes of the hail Realme he is crowned King.

5

The Ro-  
mane legat  
steiris vp the  
Pechtes to  
destroy the  
hail Scottis.

Jn thir dayes, the Romane legat Maximus had the gouerning of al Britannie, quha, to the end that he mycht amplifie the Romane Jmpire, labouris w<sup>t</sup> the Pechtes be messingeris to obtaine his desyre, thinking that sa may be, throug ‡ fraud of the Scottis and Pechtes: first, 10 that a souerance be takne; neist that the Scottis be declared publick ennimies to the Romanis, Britanis, and Pechtes: finalie that thair thrie forces thay joyne together, & weiris vpon the Scottis agane suddenlie thay beginne.

15

Quhen Maximus had sa concludet w<sup>t</sup> the Pechtes, in haist he be a heralde of armes denounces weiris, and proclaymes against Eugenie, except he forgyue al Jniure and wrang quhilke the Pechtes athir afor committed or presentlie against him; and quicklie that he performe it. 20

The Kingis  
ansuer.

Eugenie makes ansuer, that senn he was king, he neuir trublet the Romanis and Britanis, sua that betuene him and the Pechtes al thingis war just and weil done: Jn sa far that quha violates the statutes of the band anes maid, he receiue due pennance conforme to the institutiounis 25 of the countrey. Bot gif the Romanis for the Pechtes cause Jnvade the Scottis Jniustlie, baith wil the Godis of Vengeance cum, and reuenge vpon thame; quhilke nocht

\* I. "ex Mona insula, ad regnum vocatur"—is called to the kingdome from Man.

† I. "ablegatus"—whither he had been sent away.

‡ I. "ex Scotorum Pictorumque dissidiis"—by occasion of the disagreement between Picts and Scots.



onlie wil thay do, bot ar able to susteine quhat ony ennemie may do, in thair contrair.

Quhen Maximie, eftir this answer of King Eugenie, had augmented his legiounis with a gret number of ffrenchmen, Britonis, and Pechtes, he intendis and preparis him selfe as to ane certane and sure victorie, evin as sure he thocht as it war in his handes, quhairfore w<sup>t</sup> violence, he brekis in ower the nerrest Prouince of Scotland.

The Roman legat with a meruellous multitude of men of weir, trubles al Scotland.

10 Eugenie, in the meine tyme, was present, arrayed in the grettest power of Scottis that he culde be in, to halde the ennemie abak from waisting the Scottis feildes. A feilde first thay straik vpon the Riuer of Crie (quhilke the name zit reteines): Quhair our folkes, in a maner  
15 abaset w<sup>t</sup> the force and multitude of thair ennimies, skairse mycht thay susteine and byd the firste Brasche.

They sched with vncertaine victorie.

The Romanis now victorious, quhen skattired out of ordour, thay followit the flieris, a nue ennemie met thame: for the men of weir and <sup>120</sup>Suddartis of Argyle, 20 quha had nocht zit conioyned thame selves with Eugenie, quha quhen first thay cam to, renewed the battel, and w<sup>t</sup> gret slauchter dang bak the ennemie.

The Scottis, lykwyse, through hope of this new releife vnluiket for, war confortid to renew the battel, through 25 quhilke renouatioune, mony ane thay brocht to the ground. The nycht at last cam on mirke, the pairties thairfor sched.

Quhen King Eugenie saw the gretter parte of his force brochte vndir in the former 3oking with the Romanis, 30 nathir that he was able to meit thame agane, thair power was sa stark, he tuke him selfe til a strenth.

Mairatouer the Roman legat, through the \* motioune of the Britonis, past in haist to Kent. In the meine tyme the Scottis with diuerse and oft skirmishes vexis

The legat the secund tyme invades Scotland agane.

\* L. "ob famam Brittanici motûs"—through hearing that the Britons were moving.

the Pechtes. Quhairfor the Romane legat sair offendet,  
the neist summer he invades the Scottis agane.

A cruel bat-  
tel is begun.  
Quhair  
Eugenie  
strukes  
doun and  
slane is. the  
3<sup>er</sup> of his  
regne 10. of  
God 379.

As the Roman legat Max. brak in ouer to Scotland,  
King Eugenie mett him in Galloway: Quhair quhen a  
battel bald betuene thame had bene strukne cruel and 5  
terrible, sa that with Eugenie was left nocht ane, he  
haueng the ansinzie in his awne hand, and that it  
sulde neuir be said that he only war left vnslane, he  
slingis the ansinzie out of his hand, and rinis w<sup>t</sup> force  
amang the thick of his ennimies, quhair he is slane. In 10  
the meine tyme the \*skuddilleris, and kitchine boyes,  
and a fewe suddartis, quha be King Eugenie war left to  
keip the Campe, seing the miserable slauchter of thair  
people, thay fel al in dispair, & falling in dispair, thay  
invade the ennimies: quhilke thay did mair throuch 15  
feircnes of thair nature, than throuch prais of ony vertue:  
at thair first cuming to, for a certane space was begun a  
balde biker. Bot thir dung back, and put out of ordour,  
ar at last al slane.

a new bicker  
brocht on.

Maximie the Romane legat, eftir sa noble a Victorie, 20  
wald haue Eugenie honorable put in graue, for his gret  
vertue and commendatione, quhilke the hale armie of  
the men of weir gaue him: he caused lykwyse his  
brother Ethodie fund amang the deid, and mony vthiris  
woundet persounis, to be †buriit w<sup>t</sup> al humanitie and 25  
gentlenes. Nathir this woundirful slauchter of the  
Scottis was ynouch to satisfie the crueltie of the Pechtes  
hartes, Jnuie, and hatred: bot thay wrochte with the  
familiaris of the Roman legat, corrupted w<sup>t</sup> money, to  
obteine at the legatis hand that al Scottis to ‡cum thair- 30  
eftir, w<sup>t</sup>out ony distinctione, sulde out of Albion be  
baniste. a day of Banisment (is) set & appoynted:  
that na man in Albion eftir that day, vndir the pane of

The hayuie  
hatred and  
Jnuie of the

\* L. "Lixæ et calones"—sutlers and camp-followers.

† L. "humaniter curari"—to be *cared* for.

‡ L. "omnes Scotis oriundi"—all of Scottish descent.

his heid suld be fund. for this cause, mony throuch  
feir of this edicte, struckne with a terrour, departes to  
seik \*roumes, quhair to place thair gudes. Sum to the  
Jles of † Jrland, vthiris to the Jles of Orknay, sum to  
5 Norway, and sum to Denmark; and sum to vthiris  
Natiounis.

Pechtes to-  
warde the  
Scottis.

Nochtw<sup>st</sup>andeng, the crueltie of the Legat was as-  
suaget & kuilet towarde Queine Cartamund King  
Eugenies wyfe: for quhen he fand her lyeng neir her  
10 housbandis graue in dreirrines, lamentatioun, and  
mourneng sair, he gaue her landes and steddings with  
seruandes to labour thame, nocht respecteng the scharpe  
repunging of the Pechtes.

This was the 10 3eir of the regne of Eugenie, quhen  
15 the Scottis be the Romanis was put frome thair roumes,  
bot the 3eir of God ccclxxix. frome the beginning of the  
Scottis kingdome the secund aboue dccx. The secund  
of Julian the apostate, quha than in Rome was maistir  
of al.

20 Quhen the legat Maximie was deid, Emperour Theo-  
dose sente Victorie to Britannie, quha calling vnto him  
the principal of the Pechtes, reprehendes thame scharplie  
that thay did nocht applie thame selves better vnto the  
maneris of the Romanes: quhilke he commandes that  
25 thay do thairestir. He farther commandes that the  
best, <sup>130</sup> waltest, and most chosen among the Pechtes,  
the lustiest of thair youth, adioyne thame selves to the  
Romane legiounes; This hapned vnto the Pechtes, † by  
thair opinioun: and thairfor to King Hergest, now ane  
30 alde man, was so molestful, that he put hande in him  
selfe, that langre he suffired na sik tyrannie. Quhen  
Victorie knew of the deith of King Hergest, frahand he

The Ven-  
geance of  
God vpon  
the Pechtes  
and thair  
King for  
thair cruel-  
tie vpon the  
Scottis.

\* L. "sedes"—homes.

† L. "In Hebrides, in Hiberniam, in Orchades"—some to the  
Hebrides, some to Ireland, &c.

‡ L. "præter spem"—contrary to their expectations.

commandes the Pechtes, that na king be elected of thair awne natione mae : quhilke edicte vnder the pane of deith be nocht disobeyet : bot the kingdome of the Pechtes, eftir the deith of Hergest, euir to perteine to the Romanes, quhilke was concludet vnder bandes and 5 conditiounis betueine legat Maximie and King Hergest of the Pechtes. The Pechtes nochtwithstandeng nocht suffring sik crueltie, called a counsel for that samyn cause, in quhilke Durste, the secund sone of Hergest, thay crouned king : quha immediatlie with the Romane 10 weiriouris was takne, and in bandes was castne, and sent to Rome to the Emperour. Than the principal persounes of the Pechtes, quha stude with thair new elected king, first war skourget, than publiklie eftir the Romane maner war heidet : the vulgar and lay people 15 war lykwyse sair oppressed w<sup>t</sup> labouris and taske warke for thair pairt. ffor at command of the legat, al sprung of the Pechtes blude, quha remaned in thay boundes quhair now standes Beruik and the boundes perteineng thairto, the Merce, Tinisdale, Esdale, Eusdale, and 20 quhilke Tuedale conteines, quhilkes al vndir ane name in ald tymes was named Deer ; and than Gallouay, Pentland, Kyle, Karrik and Kunighame, w<sup>t</sup> the hail cuntrey quhair now Striuling standes, and Monteith, and al about the Kalender and Kaderwod. The people, 25 I say, quha inhabited thir partes, war compelled to \* zeld thame selves, to make a Bulwark baith lang and stark, to cast a seuch of a wondirful deipnes, betuene Abir-corne and Clydmouth, the way that we passe be Glasgwe, this Cldymouth is, quhair now the Castle of Dunbartane 30 standes.

The bulwark  
bigit at the  
mouth of  
Clyde, to  
name Abir-  
corne.

The Pechtes now subduet vndir sa sair seruitude of the Romanes, seing thair lamentable kaise and miserie : quhilke miserie began to leir thame a lessone and to begin to be wyse. Now at last thay consyder w<sup>t</sup> thame 35

\* L. "cedere"—to give up possession of the countries named.

selfes how vncircumspectelie and vnwislie thay wrocht,  
 quhen sa cruellie thay enveyet against the Scottis, and  
 contrare thame war sa outrageous, quhairthrouch thame  
 selfes and al that thay had, thay put into the wil of  
 5 the Romanes ; this, J say, thair miserable kaise, now to  
 lament thay begin : and finalie to beseik and craue the  
 succour and supplie baith of God and man against the  
 Romane vntrue tyrannie.

The Scottis in the mene tyme banist out of Albion,  
 10 wandiris heir and thair throuch al countreyes, bot quhair  
 or in quhat place sa evir thay be, meruellouslie thay  
 multiplie. And quhen thay war brocht to sik necessitie  
 that al hope of gudes and geir or ony kynd of gude  
 fortune or Luk was out of thair mynd, \* Loo for the  
 15 ouer vnwonted and strange deiling of the Romanes  
 with the Pechtes, for the extreime calamitie of the  
 Scottis quhairw<sup>t</sup> sa sair thay war vexte, a lychtsun lycht,  
 and weil fortunat, Joyful and plesante, schyned vnto  
 thame agane, that the hard seruitude of the Pechtes was  
 20 occasione to restore the Scottis.

The Pecht  
 hard hand-  
 ling helped  
 the Scottis  
 hame agane.

Afor was said, that the brother of Eugenie, quhais  
 name was Euthodie, in the former battel mony and sair  
 woundes had receiuet ; neuertheles throuch the benig-  
 nitie of legat Maximie, was restored to his former helthe.  
 25 Eftir he passit in Denmark : quhair a sone he conceiuet  
 vpon his wyfe, quha followed him. This sone, quhen  
 his father was deid, mariet a noble manis dauchter of  
 Denmark, neist the king selfe, cheir (*cheif*) Gouvernour  
 of the citie. This womanis name quhome he married  
 30 was Rothie, her father Rorichie. Vpon her he gat a  
 sone, his name Fergus, quha the Scottis restored til  
 Albion.

The Kingis  
 birth and  
 lawful suc-  
 cession is  
 heir in this  
 banishment  
 of the Scot-  
 tis reseruet.

\* L. "en ob nimiam Romanorum in Pictos insolentiam, lætis-  
 sima prosperi successus lux illis extrema miseria vexatis illuxit"—  
 Lo, on account of the Roman cruelty against the Picts, a glad light  
 of prosperity rose upon them in the depths of their misery.

Betueue  
Eugenie &  
Fergus are  
44 3eiris.

Betueue Eugenie the first, and fergus the secund, the  
kingdome of Scotland was vndir na king; betueue  
quhilkes twa, fourtie 3eiris and four past by.

Paramundus  
king of  
France is  
crouned the  
3eir of God  
496. & diet  
the 3eir of  
his regne 11.

This tyme began the frenchemen to haue kingis,  
quhair Pharamund king of France first is elected; This 5  
king, sum do affirme, amang thame was author of the  
law, that na woman sould succeid to the kingdome of  
France.

*Papes*—S. Damasus, Siricius, Anast. I., Innocence I.  
*Rom. Emp.*—Jouinian, Valentinian, Theodose I.

## THE 4 BUKE.

## XL.—FERGUS II.

KING FERGUS the secund of that ilk, is justlie rekned in this place the fourtieth king of Scottis. For as king Fergus the first, to him selfe and his eftircumeris confirmet & maid suir ane kingdome in Albion, sa, quhen  
 5 this King Fergus had seine al turned ouer and ouer, and the Scottis Natione, throuch the Romane tyrannie, to be al skattired and al amaist wraiket, he to the former maner restored thame agane, and eftir fourtie 3eiris, in the \*secund 3eir of thair exile, happilie and w<sup>t</sup> gret  
 10 felicitie he placet thame in the roumes of thair foirbearis. Our writeris affirme of this mater, this to be the principal and cheif cause heiroy as followis.

The Scottis natione xl 3eiris eftir thair exile, to thair countrey war agane restored.

Quhen now the Pechtes war daylie mair and mair oppressed w<sup>t</sup> a hauier 3ok of seruitud, quhilke the  
 15 Romanis had laid vpon thair neckis, thay began to consult how to cast aff this 3ok. The Pechtes thairfor thinkes it maist conuenient, be messingeris affectuousslie to pray the Scottis to be na mair myndful of ald Jniurie & wrang wrocht betuene thame, because thay repented  
 20 verie sair, that evir thay tuke parte with the Romanes contrare the Scottis: quhilk was to thame selves na lamentable, than to the Scottis damnable and deidlie;

The Pechtes exhorted the Scottis to returne, & promises to bind surlie w<sup>t</sup> thame contrare the Romanis.

\* L. "Post quadragesimum secundum exilii annum"—after the forty-second year of exile.

& that thay haue had sufficient experience how intoller-  
 able the Romane Jmpire hes beine to frie nationes, and  
 3it wald be, gif thay fand na Jmpediment. Quhairfor  
 thay promise, gif thay wil follow thair counsel, to put  
 thame in sure hope of thair retorne agane: and that 5  
 nocht only thay sal adioyne thame selves to thame in  
 Battel, and in the weiris keip cumpanie with thame, bot  
 lykwyse be \*authoris of the weiris, cheiflie quhen thay  
 doubte nocht that the Romanis, deuydet amang thame  
 selves, ar not able lang to indure and to susteine the 10  
 forces of the Scottis and Pechtes quhen thay ar Joyned  
 together. Thir things al war done with the Scottis, quha  
 in thay dayes war banissed Jnto the Jles, Jrland, Nor-  
 way, and Denmark.

King Fergus, quha for certane 3eiris had maid seruice 15  
 in the weiris til Athalarik king of the Gothis, with gret  
 commendatioune and prais, and lykwyse was present at  
 the seige of the citie of Rome, receiueng a message  
 frome the Pechtes, in haist he declairis the mater to the  
 King of Denmark, throuch quhais counsel he sent sum 20  
 of his awne people to Norway, til Argyle, to the Jles,  
 til Orkney, and Caitnes, and vnto Jrland, to explore the  
 myndes, state and conditione of the Scottis lyueng in  
 thae partes. Quhen he vndirstude that the Scottis  
 natione with sik a luue and desyre walde haue him, 25  
 pairtlie furnished w<sup>t</sup> his awne raches, and the Raches of  
 the King of Denmark, pairtlie of his Gudshir sa woun-  
 dirful Rache, he furnissed a meruellous classe, quhilke  
 to the sey he sett ladne with a multitude innumerable of  
 men of armes: and at Denmark shiping in, the 8 day 30  
 thaireftir with gret felicitie, he landet al his Nauie in the  
 Rede of Moray.

Fergus  
 landes in  
 Scotland.

Compeiret in haist, and war present verie monie  
 borne of Scottis blude, quha war steiret vp throuch the

\* L. "non solum belli socios sed etiam auctores fore"—they  
 would not only be allies, but themselves declare war.



cuming and fame of King fergus, steiret vp, J say, frome  
al cuntreyes and places neirhand. Conueined lykwyse  
the Princes of the Pechtes, to weilcum him hame and to  
accepte and receiue him in the land with al joy and  
5 gladnes; Thay mairouer besocht him to be na mair  
myndful of ald byganes, bot to renue the band with the  
Pechtes.

ffergus maid answer to this, that the ald band lang  
before institute betuene the Scottis and Pechtes pleiset  
10 him verie weil, sa that vpon the same conditiounis,  
quhilkes afor, it war renuet, to wit, that the Pechtes take  
parte with the Scottis against the Romanis: That mair-  
ouer the Pechtes renunce frilie al that euir pertained to  
the Scottis. Al things perfyted conforme to the band,  
15 ffergus passed in Argyle: heir in the sait of his elderis  
and Marmour chair he is sett, and crowned king, heir  
accordeng to the Pompe of ald Vse and Wount, he is  
of al saluted in kinglie honour.

The Pechtes  
with the  
Scottis re-  
nues the  
band.

Fergus heir  
is crowned  
King.

This was the 3eir xlv frome the tyme that the Scottis  
20 war baniste out of Albion. The 3eir of God cccxxii.  
The 3eir of the regne of the emperour Honorius xviii.

Legat Victoriuz, meruellouslie at thir nues, with a  
furious mynd he settis vpon the confiderat Kings. The  
feild was strukne at Carron: The combat was sa cruel,  
25 that thay sched baith alyke in Victorie; throuch the  
tempest of a terrible storme, that sa vehementlie schuke  
thame. This battel was deidlie on baith handes;  
quhairfor the Romanis fled into Kent, the Scottis and  
Pechtes to thair awne possessionis. Jn the mein tyme  
30 legat Victor commandet to erecte the dyk betuene  
Abircorne and clyd mouth agane: quhilke, be a noble  
capitane called Grame, was al brokne and douncastne,  
quhen he expelled the Romanis. fra quhome evin in  
our age it is 3it called Grames Dyke, and fra quhome  
35 the commoun opinion is, my Lord Grames hous to be  
sprong and cum aff.

Legat Vic-  
tor raises  
weiris  
against the  
Scottis and  
Pechtes.  
a cruel bat-  
tel heir is  
strukne.

The original  
beginning of  
my L.  
Grames  
hous.

Quhen now legat Victor be his weirouris is maid  
 Emperour, nocht lang eftir throuch thair fraud and  
 disceit, he is delyuired into the handes of Heraclie legat  
 til Emperour Honorius, quhair he is heidet. In the  
 meine tyme the Scottis and Pechtes receiuet thair 5  
 cuntreyes agane, occupiet be the Romanis. quhilke  
 quhen the Romane legat Placidie vndirstude, offendet  
 him sair, and thairfor a cruel combat agane was strukne  
 betuene him and the confederat kingis: Quhairfor, be  
 legatis he tuke trewis, and the ald boundes restored agane 10  
 to baith the natiounes.

The pietie  
 of King  
 Fergus.

Quhen King fergus had obtained sum rest frome  
 weifair, he gaue diligent labour Peice to vphalde, and to  
 compone the materis of the Realme. Beginning thair,  
 quhairfra ane honorable prais and commendatione 15  
 of religione vses to schine; the kirkes he repaired,  
 quhilkes ather throuch aldenes war corrupted and eitne  
 vpe, or throuch brasche of weir fallin doune: Throuch  
 al partes of the land he placet notable godlie and gud  
 men, evin as gif seid he had sawine throuch the cuntrey 20  
 to spred the puritie of the true faith, and the honour  
 of God to enlarge. He called agane and releiuet the  
 Mounckes and Preistes, quha fled the crueltie of the  
 Romanis, banissed be thame, and stedingis and landes  
 quhairon thay mycht lyue, frilie gaue thame: Strenthes 25  
 and Castelis he erected in the bordouris, to be sum  
 defence to the Realme: he biggit lykwyse the Abbasie  
 of Jona, quhair he appoynted in tyme cuming the  
 sepulchre of the kingis of Scotland to be.

S. Ninian.

About this tyme was in Scotland Sancte Ninian, of 30  
 Galloway Bischope, quha quhen he had teimed the  
 hartes of mony, of the foul puddil of errour and vice,  
 and in thair place filled thame agane with the lychte of  
 Vertue and Veritie. To S. Mairtine, his father brother,  
 he dedicated a fair kirke, weil garnissed, and in fair 35  
 ornamentis and noble decore, magnifiklie. He, farther-

mair was first, quha in Galloway fixed a Bischopes sait :  
 quhair eftir, and in quhilke place, ane verie excellent  
 kirk was cōsecrate in his name, and evin vnto the tyme  
 quhen hæresie pluked vpe al monumentes of pietie in  
 5 Scotland, this kirk was visited maist religiouslie with  
 innumerable pilgrimes: Of quhais notable vertue and  
 verie worthie, albeit this was a cleir testimonie, nocht-  
 w<sup>t</sup>standeng this was a signe and takne of his singular  
 pietie, that quhen hett weiris war amang the Scottis  
 10 Pechtes and Britonis, the weiris cloised vpe al passage  
 frome ane people til another, was a sure passage nocht-  
 withstandeng be \*ony to S. Ninian ay quhen pleised  
 thame. for thay beleiuet that na craft or disceit or ony  
 Jmpietie and wickitnes culde happne vpon S. Ninian,  
 15 quha was a man of sik excellence, and in solid vertue sa  
 glorious.

About this same tyme florissed lykwyse Cælius Sedu-  
 lius, Priest and Scottis man, † being a lustie 3outh frome  
 his tendir 3eiris vpe, he was inflamed with the desyre  
 20 and studie of lerneng: quha mairouer studiet diligentlie  
 w<sup>t</sup> that maist honorable and learned Scottis Bischope to  
 name Hidelbert, baith in diunitie and in humanitie:  
 quhen Hidelbert now fra this lyfe was departed, throuch  
 sair trauel he wandiret throuch Hispanie, ffrance, Jtalie,  
 25 Greice, and Asia, to leir 3it mair. Quhairfor quhen he  
 was with al eruditione enduet, he eftirward w<sup>t</sup> the  
 preclair monumentis of his Jngine the kirk decored,  
 baith in verse and prose. Him Pape Gelasius called  
 Venerable, he meruellet sa mekle at his gret vertue (as  
 30 of him wrytes Gratiane in the fyftinthe ‡ distiche).

Cælius  
Sedulius

\* L. "illi tamen ad singulos tutissimus pateret aditus"—to him (S. Ninian) was always allowed a free passage to either party.

† L. "adolescens"—in his youth, from his early years onwards.

‡ L. "(Dist. 15)"—the 15 distinction. Gratian's divisions are so headed. His words are—"Item venerabilis viri Sedulii paschale opus, quod heroicis descripsit versibus, insigni laude proferimus." He is mentioned next after the historian Orosius, in the list of

Quhen Honorius had endet this lyfe, the Gouerneng of the Romane Republik fel into the handes of Theodose, quha for the King of Britannies cause 3okit with legat Cassius, quha, quhen he was slane, obtained a noble Victorie.

5

The thrid  
combat con-  
trare the  
Romanes:  
quhair King  
Fergus and  
Durst ar  
baith slayne,  
the 3eir 16 of  
the regne of  
Fergus. of  
God 430.

Now Dionethie is maid king of Britannie. Bot Maximiane being to that place sente with sindrie stout and balde armies, frome that noble capitane Aetius, at the first battel, restored quhat the Romanis had afor tinte: At this feild ffergus king of Scottis, and Durst 10 King of Pechtes, with the gret parte of thair hoste war al slane.

This vnhappie feild was fochtne the xvi 3eir of the regne of King ffergus the secund. Dionethie haueng receiued a gret and wonnderful wound, he is lyfted be 15 his awne, and is karies into Cumbirland. Maximian cruel for his Victorie quhilke he had obtained, he brekis in ouer into the nerrest feildes of the Scottis and Pechtes, and wastes, burnes, and slayes al that he <sup>131</sup>tocumis. Thaireftir intendeng to posses al Britannie be force, 20 that he the mair esilie mycht obtain his purpose, marie he walde Dionethies eldest dauchter, to quhome, the rychte of the Realme did apperteine, as the commoune opinioun was, and this he walde with concente of the cheif nobilitie of al Britannie. he vpon king ffergus 25 sister gat 2 dauchteris, the name of the ane Athilia, the name of the vther Vrsula; Quhen Vrsula now was con-secrate ane haly Virgine, Sche commandet her \*gud-father Dionethie to obtaine the cheif roume efter her in Britannie.

30

Efter this vnhappie battel, the Scottis had bene al

writers approved by the Catholic Church in a synod held at Rome under Pope Gelasius, A.D. 494.

\* L. "socerum"—her father-in-law. So too the translator; but according to the text he was *father* of Ursula. Boece calls Ursula the *eldest* daughter of Dioneth.

again banissed out of Albione, gif the Romane Jmpire had nocht begun to be skattired throuch Afric, throuch ffrance, and throuch vthires cuntreyes meruellouslie.

King ffergus left behind him thrie sones, Eugenie,  
 5 Dongar, and Constantine, quhilkes he gat vpon that maist noble Grahames Dauchter in Denmark. About this tyme Pape Innocente the first was Bischope of Rome, quhome sum halde the opinione, and manifestilie \* affirmes to haue bene ane albane, or Scottis man.

*Papes*—Innocent I., Sojime, Boniface I., Cœlestin I., Sixtus III., Leo I.

*Rom. Emper.*—Theodose I., Honorius, Theod. II. Pharamund the first king of france, quha wrote the frenche chronikle, quha † beginis to number the kingis; and eftir him Clodouie.

#### XLI.—EUGENIE II.

10 Eugenie the secund, sone of King ffergus, quhen his father was deid, is crouned king. This king delfeng vpe his fatheris reliques, causet thame with gret solemnitie, pompe, and processione to be kariat to the Jle of Jone, and thair w<sup>t</sup> al pietie to be buriit; quhilke his father  
 15 commandet quhil he was ȝit alyue. This place evin vnto the dayes of King Malcolme Canmore remanet a place of burial hallowit vnto kingis w<sup>t</sup> al deuotione.

Quhen Maximian had made peice with the Scottis, his men of weir saluted him with the name of Cesar,  
 20 and to him selfe attributed the autoritie of king in Britannie: he than eftirward committing the procuracion of Britannie til Dionethie, passid in ffrance: quhair quhen he had slane Jubal, king of Armorik, he

\* L. merely says, "nonnulli affirmant"—some say. He was probably a native of what is now called *Albano*, near Rome.

† L. "a quo chronicæ eorumdem Reges enumerare incipiunt"—from whom their chronicles begin to number the kings.

Armorik is  
named be  
the new  
Jnhabitouris  
Britannie.

Vrsula vir-  
gine w<sup>t</sup> ten  
thousand  
virgines ar  
at Colane al  
martyret.

The Wal of  
Abircorne is  
restored  
agane.

lap with authoritie in his kingdome, committing it in  
gouerning to Conan Meriadok, and to the Britanis  
delyuering it to manure and inhabite. Quhairfor Ar-  
morik was eftirward be the new Jnhabitouris named  
Britannie.

5

About this tyme is maid mentione, that Vrsula Virgine  
with ten thousand Virgines constantlie refuseng the  
mariage of the Hunnis, war crowned w<sup>t</sup> the croune of  
Martyrdome, dryuen w<sup>t</sup> a stormie tempest to Reyne  
mouth, nocht far frome the citie of Coleyne in Ger- 10  
manie.

Jn the meine tyme King Eugenie and the Peychtes  
Jnuadet Britannie wast of men of weir, quhen na campe  
lay in it, Maximian than gouerning in ffrance: and  
w<sup>t</sup> sworde and fyre wasteng al vpe and doune baith in 15  
bredthe and lenth, nocht only obtained thay the feildes  
and cuntrey, bot the verie citie of 3orke selfe. Emperour  
Valentiniane sente a capitane frome the citie of Rauenna  
in Jtalie to Britannie with ane strang armie to stay the  
Jnuasiounis of Scottis and Peychtes. At the cuming 20  
of this legat, thir confederat kingis lay with thayr campe  
beyond the riuer of fforthe. This legat Gallio, quhen  
the ennimies he had put to the flichte, he commandet  
the wal of Abircorne to be erected agane of viii els  
thik, xii els hiche: quhen this wark was endet, he passit 25  
in ffrance. How sune the worde was past, in publik, of  
the Legatis departeng, the Scottis and Peychtes, in haiste  
breking doune the Wal, and breking doune al the fortes  
and strenthes lyeng thairabout, mair vehementlie than  
afor thay Jnuade Britannie, and quhen the Romanis 30  
thair ennimies thay had chaiste ouer the Watter of Tine,  
thay lay with thair campe at the Dyk of Adriane: and  
passing or farthirmair proceiding, thay waste and destroy  
al in thair way evin to the Riuer called Humber, and  
than w<sup>t</sup> al kynd of crudelitie, thay flie vpon the miser- 35  
able and pure Jnhabitans of the cuntrey. The Britanis

- fell in ciuil discorde burning hett, procuiring helpe of the Romanis contrare the Peychtes and Scottis, bot in vane, for thay grant thame na helpe ; and this ciuile weir thay begin for putting doune of Conan Prince of Wailis, because he prudentlie with wisdome persuadet rest and peace : Bot at last thay Jntend sum vther way to lay to the water (*mater*), to wit, a gret soume of money, and al the cuntreyes bezond the Riuer, to promise the twa kingis of Scottis and Peychtes, gif thay absteine fra
- 10 weiris, and lyue in peace. Quhen thay sie thayr askeng refuset, frahand and w<sup>t</sup>out ony mair is the feild strukne, in quhilke feild ar slane xv thousand Britanis, bot of Scottis and Peychtes four thousand, quha wan the Victorie.
- 15 Quhen now the Britanis war ouircum, vpon sik conditiouns thay cam in Will to the Scottis and Peychtes, that fra that tyme furthe na legat, na Romane armie thay haue w<sup>t</sup> thame : That w<sup>t</sup>out counsel of the Peychtes and Scottis kingis thay mak nather peice nor weir w<sup>t</sup> ony
- 20 natione : That thay persue w<sup>t</sup> al thayr forces quhom-saeuer ennimies haue ather Scot or Peycht : That thay gyue ouer the cuntrey of 3orke, and al the feildes on this syde of Humber, and to the Scottis and Peychtes commit thame in possessione : That thay gyue a price
- 25 of saxtie thousand crounes to be destrubuted seuerallie to the Scottis and Peychtes men of weir : That 3eirlie xx thousand crounes thay pay in \*custome. Thay mairouer sould gyue a hunder pledges nocht 3ounger as xviii 3eires of age, nor elder as xxx, as the Scottis and
- 30 Peychtes requyret. Mairouer Jn the 3eir of God 436, of the regne of Eugenie the 7, Britannie was takne frome the Romanis and subduet to the Scottis and Peychtes.

Conan Prince of Wales is slane because he labouris to procure peice. the Britanis ar ouircum in battel be the Scottis & Peychtes.

The conditiouns of peace inioyned to the Britonis ouircum.

The Britonis ar maid pensioneris and custimeris to the Scottis and Peychtes.

- About this tyme S. Palladie, frome Pape Celestine the
- 35 first, was sent to the Scottis, quha lang befor beleiuet in

s. Palladie is sent in Scotland,

\* L. "tributi nomine"—as tribute.

be pape  
Celestine  
the first.

Christe ; that the ruites of the Pelagian hæresie, now  
spruitting vpe litle and litle, quhilke, efter the Peychtes  
and Britannis, began lykwyse to Jnvade our natione.  
and did diligens to put the ruites of the sincere and  
pure Religioune in sum suir place ; to festne and to 5  
rute it into the hartes of wandireris by the way. To  
this Palladie, and the sait of Rome, our Bischopes  
gaue sik \*authoritie, that quhen afor euir with ws  
Bischopes war nocht chosen bot by electione of the  
Mounches, This be the Papes halynes sent vnto ws, 10  
with al *concentes* was admitted and approuen with Joy  
and Gladenes. ffarther S. Palladie gaue S. Seruan a  
Bischoprie and sente him ouer til Orknay, thair to Jn-  
struck the Rude and Barbarous people in the christne  
faythe ; Teruan also he maid Archiebischepe of the 15  
Peychtes. Jn quhilkes places thir twa, sa diligentlie  
*conforme* to pietie and Religioune, largelie did thair  
dutie and perfytlie ; partlie ruteng the Pelagiane hæresie  
out of thair hartes ; partlie quhen thair hartes war cleine  
purged, instilling in thair hartes the puritie of religioune, 20  
that eftirward the ane worthilie was æsteimet Apostle of  
the Peychtes, the vther Apostle of Orknay.

S. Seruan  
Bischope.  
Teruan also  
Archiebi.

S. Patrick.

finmack-  
oul.

S. Patrik lykwyse that sam tyme *cam* in Jrland. The  
opinione of monye, this is, that Finnane the sone was  
of a certane man called Coelis ; this Finnan in our 25  
mother toung named Finmakcoul, a *man* of gret statur,  
in that age duelte with ws ; quhais †ofspring proceidet  
of the stock of the ald gyantis. Jn the meine tyme the  
Britanis quha now x 3eiris had bene ‡*pensioneris* to the  
Scottis, quyetlie, throuch counsel of Conan sone to the 30  
former Conan, thay *conspyre* against the Scottis and  
Peychtes : Quhais counselis quicklie war stayed, quhair-

\* L. "tantum detulere"—paid such deference.

† L. "tanquam ex veterum gigantum stirpe exortum"—as if he  
had sprung from the race of the old giants.

‡ L. "Vectigales"—tributary.



- for, nocht a few number war laid in pledge. heireftir  
 the effairis of Britannie ar afflicted amang thame selves  
 for a certane space; because the lai people was sa sair  
 offendet with the Nobilitie, firmlie beleiueng be thame  
 5 to thair ennimies to be betrayed. To reuenge this  
 iniure the lai people war lang contrare the Nobilitie.  
 Quhen this ciuile battel was now neir ane end, hungre  
 and pest schortlie began to follow, for the space of thrie  
 3eiris, sa monie creatures perished through famine and  
 10 hungre, the thrid 3eir followed sik a pest, that skarce  
 war sa mony alyue, as to burie the deid. Quhil the  
 Britonis ar in sik penuritie, the Scottis and Peychtes ar  
 in sik peace and quyetnes, that of Britannie thay enioy  
 3eirlie tribute.
- 15 Quhen King Eugenie had restored the Scottis  
 Kingdome to the ald estate, and had enlarged the  
 boundes thair of evin to the Riuer of Humbre, in gret  
 peace and tranquillitie and all commendatioune he  
 endet this lyfe.

Ciuile weir  
 betuene the  
 Nobilitie  
 and the lai  
 people in  
 Britannie

King Eu-  
 genie de-  
 partes in  
 peice.

*Papes*—Leo I., Hilarie.

*Rom. Emp.*—Theodosie II., Valentine III., Martianus,  
 Leo.

*Franc. Rcx*—Clodouey, Merouie, Childerik.

## XLII. DONGARDIE.

- 20 Quhen King Eugenie was deid, but barnes, the reuling  
 of the Realme was delyuerit w<sup>t</sup> all consentis to his  
 brother Dongarde.
- This man began to regne be the exemple of his father,  
 and with al pietie and godlines; cheiflie Godis Preistes,  
 25 S. Palladie Bischope, and vthires quha w<sup>t</sup> him cam out  
 of Italie, notable in eruditione and innocent lyfe, \* ouir-  
 thort in his kingdome, he promouet thame to steddings  
 and feildes and vthiris commodities of this lyfe, and

Dongard  
 regnes  
 broyer till  
 Eugenie.

The pietie  
 of this King  
 in the ser-  
 uandes of  
 God, and  
 obseruance.

\* L. "sparsim"—scatteredly.

commandet that be al man, w<sup>t</sup> al Reuerence, thay sould be obserued, to thir he granted to \*continue fra the weiris. And quhatsaeuir place war consecrate to christe through hail Scotland, a <sup>132</sup>girth maist firme and sure lykwyse he walde haue it: that quha bechance had 5 fallen in any cryme, how lang thair he did remane, he sould be frie frome al skaith and perrel of skaith.

The diligence of the administration of Justice.

Quhen this king nevir maid mair of any thing than of peace and Rychtuousnes, he placet excellent men of gret commendatione baith in Justice and æquitie, he 10 placet thame, J say, in euerie cuntrey to ministir Justice.

The landing in Britannie of Constantine sone to the King of Armorik. Constantine King of Britannie is crowned.

Quhill in Scotland thir thingis ar done; the Britonis willing to cast aff thair Kaiuel, and sair tyred to keip it langre, to be trubitaries to the confiderat kingis Scottis and Peychtes, thay send to the King of Armorik, or of 15 little Britannie, legattis to send thame supplie, w<sup>t</sup> Constantine the kingis sone, and besocht him to performe it. The Britonis bosting mekle of this Succour and supplie, quhen Constantine was crowned King of Britannie, and had gathired a woundirful armie, vpon the 20 confederat kingis of Scottis and Peychtes, neir Humber thay sett: bot the Britonis deceiuet of thair hope, being ouircum miserabillie, war put to flichte.

The Britonis ouircum in battel.

Nochtwithstandeng quhen King Dongard, through a vehement orisone and notable exhortatione, the hartes 25 of al his people had steired vpe to the battel, Jn the mid feild quhill in gret feircenes he brak through to slay King Constantine, him selfe is slayne, in the fyfte 3eir of his reygne, and the 3eir of God four hund. saxtie & fyue.

*Papes*—Hilarius.

*Romane Emperouris*—Leo I., Maiorane, Seuerus.

*King of France*—Childerik.

\* L. "a militia vacationem"—freedom from military service.

## XLIII.—CONSTANTINE I.

Quhen Co~~n~~stantine, eftir his brotheris deith was in his brotheris place appoynted, frome his brotheris man~~e~~ris he far differd. ffor neuir was sa co~~n~~stant a virgine quhome this king forced nocht: Neuir a matrone sa  
 5 schamefaste quhome he defylet nocht. finalie he sa lost through licherie. delyted in al kynd of voluptuous pleisour, that gladlier he hanted w<sup>t</sup> playeris in \*interludes, than w<sup>t</sup> honest men and free borne; and w<sup>t</sup> daunceris w<sup>t</sup> bettir will and geisteris, than with noble men and honest per-  
 10 sounes.

Quhen with this king the Britone had maid peace, nathir w<sup>t</sup> co~~n~~cent of the Nobilitie, nathir w<sup>t</sup> thair counsell, he delyuered thame frome the tribute and custome, quhilke xxx zeiris afor co~~n~~tinuallie to the Scottis thay  
 15 had payed: he mairouer delyuered sum castelis quhilkes war situat vpon Humber, frank and frie, to the Britonis. He delyuer-  
et the Bri-  
tone fra  
tribute.

The King of Peychtes sa dour discontent is, that King Co~~n~~stantine is sa licherous, sa dul, and heauie, sa  
 20 dul and deid †ydle, that sum of the Peychtes he † oppugnes for money, quha figurand thame selves Britonis, walde quyetlie through deceit put down Co~~n~~stantine King of Britannie, quhome thay durst nocht sett vpon in plane battel; Nathir lang eftir lyuet Co~~n~~stantine King of Scotland: quhome a certane noble  
 25 §hiland man <sup>133</sup>smuiret in the nychte, for the forceng of his dauchter, the xvii zeir of his regne, the zeir of God ccclxxxii.

Evin to this age did lyue S. Palladie, of quhome afor

\* L. "histrionibus."

† L. "otio torpentem, luxuque diffluentem"—slothfully inactive and luxuriously dissipated.

‡ L. "oppugnat"—he prevails upon.

§ L. "Hebridianus."

we maid mentione; quha quhen gret workes of vertue,  
 pietie, and beneuolence he had exhibited vnto the  
 Scottis, being thair Apostle, nocht only is it commoun  
 speiking, bot the Historiographouris in thair wrytenges  
 and monumentis have left it behind thame, and cele- 5  
 bratis it in thair Warkes. This man persuadet Constan-  
 tine w<sup>t</sup> mony rasonis, nocht to helpe the Sax. of Jngland,  
 infected with the filth of vitious errour, nocht, J say, to  
 helpe thame against the alde Britonnis, disciples of the  
 religioun of Christe Jesus, and true Christianis. 10

*Papes*—Simplicius.

*Rom. Emp.*—Seuerus, Anthemie.

*Kingis of France*—Childerick.

#### XLIV. CONGAL.

King Congal, sone to King Dongard, and oy to Con-  
 stantine through his brother, is maid king, and the  
 croune sett vpon his heid. This man gaue cheif dili-  
 gence and principal kair to repair the thinges, quhilkes,  
 through the negligence of King Constantine, and his 15  
 womanlines, war ouirthrowne, and brocht to nocht, and  
 appoynted notable and wyse men, thair to Juge the  
 people, to compone al materis of strife, and to sett al at  
 ane in euerie prouince.

He oft w<sup>t</sup>  
 Hengest and  
 Vortigerne  
 combattis  
 cruellie.

Vortigerne  
 the King-  
 dome of  
 Britanie  
 be fraud  
 obtaines.

This king, to wit, Congal, w<sup>t</sup> Vortigerne, King of 20  
 Britanie, and Hengest, and the Saxonis quhome to thair  
 supplie thay had procured, sindrie tymes straik verie  
 manie & strang feildes, now w<sup>t</sup> <sup>184</sup> tinsell, now w<sup>t</sup> vantage.  
 For Vortigerne had for a hyre alluret the keipers of Con-  
 stantine, \* king of Scotland, to betray him: bot that the 25  
 fame of this false and vntrue † facte cam nocht to lycht,

\* "King of Scotland"—not in L. The King of Britain, son of  
 the former Constantine, is meant by Leslie.

† L. "Sceleris fama"—lest the news of this crime should become  
 known.

he *commandes* thir keiperis to be takne, in prisone to be sett, in haist to be heidet. At last quhen he was maid king, he buir him selfe w<sup>t</sup> sik Maiestie in authoritie, or after the opinione of sum, w<sup>t</sup> fulehardines in audacitie, 5 that alluterlie he refuset to pay the ald vse and wont to the confederat kingis, in tribut and custome. of this, betueine thame, rase hatred and Jnuie: of hatred & Jnuie cam Jniurie and wrang: of Jniurie and wrang weiris ar begun. The day of battel is sett, baith 10 pairties meites, baith sydes yokis; The feild is strukne, w<sup>t</sup> straikis sad & sair: The Britonis parte slane, parte chaste, gaue backs; Guitellie thair capitane is slane. Quhen Vortigerne saw him selfe sa sair opprest, that he was nocht able, him selfe alane, the hale ennimies to 15 resist, quha laitlie had wonn sa noble a victorie vpon the Scottis, he callis the Saxonis, that cruel and wylde natione in Germanie, to helpe, albeit thay war Ethnikis and superstitious. The superstitious Saxounis cumis at flichte speid, following the conuoy of ane Hengistie 20 and his brother Orsie, contumeliouslie w<sup>t</sup> weiris thay vex the confederat kingis of Scottis and peychtes, and vehementlie oppressis thame. Oft thay meit: oft thay parte w<sup>t</sup> lytle vantage. Bot quhen the Saxounis ay vrget ner hand, and of thair weiris maid nather end nor stay, at 25 last Vortigerne him \*selfe and his delyuered frome the seruitude of the Scottis & Peychtes, obteyneng the Victorie, quhilke felicitie followet this calamitie far bittirer, that quhais helpe in thair delyuiring thay had vsed happilie, into thair seruitude nocht lang estir thay 30 cam miserabillie. ffor quhen Hengistie † bruket certane boundes gyuen to him and his, to place his gudes and geir intil, he callis his wyfe out of Saxoune, and with her a gret Nobilitie, and of men of weir nocht a smal multitude: quhairthrouch in a schorte quhyle inflamed 35 w<sup>t</sup> desyre to regne, he settis his mynd vpon a nue studie,

The Britons  
ar chaste be  
the Scottis  
& Peychtes.

The Saxons  
being  
Ethnikis ar  
procured  
in supplie  
aganste the  
Scotts &  
Peychts.

The Scotts  
and peych-  
tes ouircum-  
be the  
Saxons.

The Sax  
invades the  
Briton.

\* L. "se suosque."

† L. "tueretur."

and at last he makes a brekk, and through many iniures  
and wranges he prouokes King Vortigeræ to battell.

Hengest  
occupies  
Ingland and  
is maid  
King.

The gret parte of the Nobilitie of britannie he brings to  
nocht : the rest of the people outhir quyte he destroyes,  
or in prisone w<sup>t</sup> King Vortigerne he miserabillie thame 5  
castes. Hengestie haueng athir put the Britonis to flicht,  
or brocht thame vnder seruitude, occupies the cuntrey  
braid and wyd frome end til end, and commandes in  
Londoune that crowned he be king, and that, gif war  
possible, he mycht cause al blude of the yle of Britane 10  
be in perpetual obliuione, and neuir thaireftir cum in  
rememberance, the Realme he commandet to cal frome  
that furthe \* Hengestland and the people Hengest  
men frome his awne name, to wit, Hengestie : Thay  
no<sup>t</sup>w<sup>t</sup>standeng, thinkeng the language sa hard, thocht 15  
better to follow the style that now thay follow, to cal the  
Realme England, and the people Englesmen.

The reliques  
of the  
britonis  
frome this to  
Cambrey,  
now Wallis,  
departes.

Nocht lang eftir, quhen Hengestie had now confirmed  
his kingdome, that of him eftirward war no<sup>t</sup> said that  
he had beine vnthankful of al benifite and gude deid 20  
ressaued, he appoynted to Vortigerne, and the rest of  
the peple of Britannie that remaned, the cunterie of  
Cambrei, (quhilke now thay cal Wallis) Hengestie, J say,  
left this parte to thame to inhabite, in quhilke place, this  
peple sticking maist constantlie to the puritie of the 25  
Christne religioun, suffired na blek nathir of paganisme,  
nor ony vthir secte, bot the religioun of Christe in that  
cuntrey to entir : for na storme of persecutione. fra this  
furth Hengestie settis furth lawes vnder the pane of heid-  
ing, that na man profes the faith of Christe, or exercise 30  
ony Lawes eftir the Christiane rite, or name of Christe.  
heireftir the Christianis partlie vexte w<sup>t</sup> cruell iniurie,

Paganisme  
was brocht  
in be the  
Saxonis.

The Britonis  
constant in  
the faith of  
christe.

\* L. "Vocum duriciem mollientes pressius nunc England," &c.  
—softening the hardness of the words, they pronounced the word  
more compactly England. The etymology is novel. The name  
England was not used till the ninth or tenth century.

- partelie w<sup>t</sup> miserable death put doune, gaue, surelie,  
 notable sygnes and taknes of thair constancie. ffor The crueltie  
of the  
saxon vpon  
the chris-  
tians.  
 albeit the crueltie of the Saxonis was sa gret, in de-  
 stroyeng the kirkes, in murthiring the Preistes amang  
 5 the altares, in slayng the Prelat with the peple al throuch  
 another, that ane christiane, as witnessis Beda, skairslie  
 durst burie another christiane, notwithstanding, na feir,  
 nathir ony torment or persecutione evir was hard tel off,  
 that at ony time culde drawe the Britonis frome chris-  
 10 quhome evir thay seruet maist halylic. farthermair  
 Vortigerne receiued thaireftir his rewarde surely for his  
 mischeif that he had wrocht: for Aurelie Ambrosie,  
 King Constantines sone, miserabillie draue him and his  
 barnes in a tour, and all togither consumet with fyre:  
 15 his \* wyfe mairouer was ethnik the dauchter of Hengest:  
 This, Merlin the soothsayer or forteller of thingis to cum,  
 borne of a noble woman, gottin (as said is) be ane euil  
 spirit, fortalde him, that sa sulde be his end. bot of  
 King Congall, quhat followed, lat vs heir. Merlin ane  
soothsayer  
or foreteller  
of thingis to  
cum or  
inchanter.  
 20 In keiping freindschip sa sinceir he was funde, and sa  
 cleine without fraude, that in tyme of neid or necessitie  
 he was neur absent til Vortimer his frinde, sindrie  
 frome vther †almaist ane vniuersal warlde, quha was  
 maid king in place of his fater Vortigerne, he J say,  
 25 nevir was absent in mister, cheiflie to the expelling out  
 of the boundes of Britannie Hengestie, and his sone  
 Occa. he sent farthermair, quhen Aurelie thair was sair  
 vexte and miserabillie handled, his brother Conran weil  
 arrayed w<sup>t</sup> a chosen armie of wailed men of weir, to his  
 30 helpe and supplie; quha quhen Hengestie and Occa  
 had wasted the landes of Britannie vp and doune, braid

Vortigerne  
payes for  
his mis-  
deides.

Merlin ane  
soothsayer  
or foreteller  
of thingis to  
cum or  
inchanter.

The integri-  
tie of King  
Congal in  
his freind-  
ship keip-  
ing.

How he  
helpet Vor-  
tigerne and  
Aurelie  
Kingis of  
Britonie.

\* L. "destroyed him, his children, and his heathen wife, the daughter of Hengest."

† L. "In rerum suarum pene everso orbe, Vortimero necessario suo non defuit"—In circumstances of almost utter destruction he did not desert his friend Vortimer.

and wyd, he draue thame arse ouer heid out aganst  
thair will.

The so 3eir  
of his Empire  
he dies. of  
God 501.

Eftir this, and sindrie vthir notable deides honorable  
done, King Congal departed this lyfe : and his burial in  
Jona, that yle, is maid, the twentieth 3eir of his regne. 5

Germane  
and Lup  
notable  
men of Pietie  
& doctrine.

About this tyme the twa Bischopes, Germane and  
Lupe, Jlluminat w<sup>t</sup> al vertues, as w<sup>t</sup> starnes, cam in  
Britannie, of y<sup>t</sup> mynd and intencion, to rute out be the  
rute the Pelagian hæresie, and to informe the King  
Hengest w<sup>t</sup> the Saxons in the Catholik doctrine dulle, 10  
and haly præceptes thair of : quhilkes baith, verie happilie  
succeidet with thame, quhill in the meane tyme, thay  
wanted nocht to helpe thame, in this thair godly inten-  
tion, mony Princes weil confirmet in the Catholick &  
Christne faith, of Britannie selfe. 15

*Papes*—Felix 3, Gelasius I., Anastasius 2, Symmachus.

*Rom. Emper.*—Theodoricus, Anastasius.

*Kinges of France from Clodouie the first Christne King of  
france*—Clodouie I.

#### XLV. CONRAN.

Conran (vthiris names him Corane) Dongardes ful  
brother was ; becaus King Congalis barnes war 3it bot  
young, he was maid king. Jn haist, that his brotheris  
barnes be weil brocht vpe, he does al diligence, and is  
verie solist and cairful. 20

His law of  
the giltie ;  
that baith ye  
names and  
crimes sulde  
be writne  
in a proper  
table.

This king, mairattouer, how gentle he was to the  
pure, how iust to the giltie, how mercifull to the inno-  
cent is meruellous ; Quhen he knew that gentle men  
war iniurious to pure men, without cause, quha athir  
through simplicitie mycht nocht, or through feir walde 25  
nocht deferr thair names vnto the Juge : he appoynted  
that the names of the offenders with thair offences,  
sulde, be the searceris, elected, and to that office chosen,



(*be*) writne vpe and secreitlie endyted in the kingis  
 bukes; quha, gif thay war agane accuiset and fylet,  
 thay sulde surelie be punissed seueirle. This sindrie  
 tymes being put to profe and experience, in haist maid  
 5 the Realme to florise and abunde in peace and welth.  
 Now Conran receaueng in mariage Ada the sister of  
 Ambrose king of Britannie, cam in gret freindschip and  
 familiaritie with him.

Mairattouer he helpet nocht litle, againste the Sax- his supplie  
 10 ounis, thir tua kingis of Britannie, Vteropendragon and to the  
 Arthur. Kingis of  
 Britannie.

About this tyme, in Moray, was a certane \* Shirreff,  
 wyse and prudent in the lawes, and a sincere Judge in  
 executeng Justice. through quhais seueritie in reueng-  
 15 eng, (for he was supreme Juge, now commounlie called  
 the gret Justice) certane vn honest and filthie persones,  
 feiring him gretlie, consulted amang thame selves, and  
 schortlie eftir amang thame slewe him. quhom how  
 sone the kingis Justice thay hard obiected to thame,  
 20 thair stommokis with feir maid sa repleit, that thay  
 thocht thay in Scotland, in na place culde be sure  
 excepte the King war frome amang thame, quhairfor  
 certane mischieuous and wicked persones, heiping  
 cryme vpon cryme, maist cruellie put him doune.

25 Jn his tyme rang in france Childerik and Clodouie,  
 in Britannie Aurelius, Vteropendragon & Arthur. It is  
 declaired in monuments of antiquitie, that to King  
 Conran chanced a meruellous thing and notable in tyme  
 of hunting, for he mekle delyted in hunting the wylde  
 30 deir: quhen now with the hundes the Hart was hunted  
 and at last ouircum and slane, out of his mouth caist a  
 meruellous multitude of serpentes, quhen, nochtw<sup>t</sup>stand-  
 eng, the Hart hornes <sup>135</sup> vses, as testifies Plinius, to  
 remeid the Serpents bite. Jn this age Scotland, by the  
 35 Sanctes Colman, Priscus, Medan, Modan, and Euchin

Conran is  
 slane  
 throuch  
 fraud the  
 3<sup>er</sup> of his  
 regne 34.  
 christ 535.

To King  
 Conran  
 appeired a  
 meruellous  
 thing in  
 tyme of  
 hunting.

\* L. adds, "Toncetus quidam."

Bischopes and Confessouris, Scotland, J say, bure a  
 notable disciple to the kirke, to name <sup>136</sup> Winfreide  
 named be sum, quha of the gretter honour was worthie,  
 that he was the King of Scotlandes sone. quhen gret  
 diligence he had giuen to his Philosophie, in haist he  
 set his hail intent to amplifie the kirke and to extend  
 the boundes of the religioun. for quhilke cause he  
 tuik pilgrimage, and mony strange natiounis, miserabillie  
 bunde in superstitione, w<sup>t</sup> the true lychte of God he  
 illuminat. Quhen many, and no<sup>t</sup> few, hevinly preich- 10  
 engis he had preiched, and mony buikes cunzlinglie he  
 writtne had, at last he dies in a Monasterie called  
 \* Augia vpon the Rehne and thair neir the altar hon-  
 orabillie was buried. About the sam tyme Giberine our  
 cuntrey man, a man of pietie and verie notable, feiring 15  
 that through the iniuries of the Ethnickis in Albion he  
 war sett vpon; his brethir, sistires, and the rest of his  
 frindes, with his prayeris, gude counsell and admonitione,  
 he began to induce and bring to this purpose, to passe  
 withe him intil france, and thair in the seruice of 20  
 Christe, lyue the rest of thair lyfe in halynes and quyet-  
 nes. And sa thay al descend to the citie of Remehne,  
 quhair Giberin in the prais of Pietie sa florised, that  
 Christe walde his halynes through his lyfe, maneris,  
 faith & Mirackles, maist walde his glore thair amplifie. 25  
 Conuallan mairatouer, he quha did bind religious  
 Mounkes to the seruice of Christe in the Jle of Jone,  
 through his discipline, counsel, and commande, him  
 selfe Abbat, through his awne exemple the improbat he  
 taughted, through his doctrine the obstinat, and through 30  
 his preacheingis al vthiris quhome he mycht to the  
 rychte way of Lyueng be brocht. Quhairthrough we  
 reid sa gret a grace frome hevin to be powred in his  
 harte, that lykwyse the <sup>137</sup> seiage that was approacheng  
 to the kingdomes of Peychtes and Britanis for thair 35

Giberine a  
 haly man  
 and a godlie,  
 now Bis-  
 cope of  
 Rhemes.

He foretellis  
 q<sup>t</sup> is to cum,  
 and dis-  
 coueris the  
 secret vices  
 and crymes  
 of the gentil-  
 men, and  
 drawes  
 thame til  
 amendment.

\* Rhenaugia, or Rheinau.

impurities of lyfe, inspired be the spirit of God, he sawe  
and fortalde quhat he forsawe, through diuine Instinc-  
tione. And monie thingis of the Scottis successione,  
w<sup>t</sup>out ony distinctioun of tyme : quhilkes trulie, becaus  
5 sa was the wil of God, war to cum for the sinis of men,  
as to sum of the Nobilitie be a certane and sure signe  
he said he sulde declair ; be declairing and apneng vpe  
quhat lyis in the secreitis of thair harte. And frome  
the wicked maneris to quhilkes thay war inclyned, to  
10 ane godlye and haly lyfe, through his exemple and  
gude admonitione, he walde leid thame, as his promise  
was.

At this tyme, a haly man, and of excellent lyfe, S.  
138 Benedicte to name, his cuntrey Nurse, the ordour of  
15 Mounkes, quhilke S. Basile afor had founded in the  
orient and had constitute w<sup>t</sup> mony and preclair preceptes  
of Lyueng, in a certane toune of Jtalie, to name Sublake,  
S. Benedicte renued the same. Quhair quhen he hard  
that the glore of his pietie & halynes was spred ouer  
20 all, feiring to collecte of the rumour of this vane glore,  
sum stommok of pride ; he past to the toune callit  
Cassine, and thair hid him as in a nuik, and biging a  
Monasterie, tuik til him certane marrowes, quhome he  
brocht to the rycht rule of lyfe, & through the rule  
25 quhilke him selfe first maid, he thame informet. w<sup>t</sup> the  
better will J of S. Benedicte's ordour heir maid mentione,  
because of the mae frutes that the Mounckes of that  
ordour haue brocht furth in our countrey Scotland ; and  
\* quhair the Monasteries of the Scottis ar the larger, was  
30 doune through thair Labouris, quha in that familie

Quhen the  
ordour of  
S. Benedicte  
was Justice,  
thair-  
after it  
flourished in  
Scotland.

Monasteries  
of this  
ordour in  
Scotland and  
Germanie be  
the Scottis  
war erected.

\* L. "eò libentius mentionem feci, quò plures fructus . . . ejusdem ordinis in Scotia, et quò ampliora monasteria Scotorum . . . laboribus—in Scotia et Germania extruebantur"—I have mentioned this order with greater pleasure on account of the many benefits derived from it in Scotland, and also on account of the numerous foundations made by Scotsmen of that order in Germany as well as Scotland.

thame selves did *consecrate* to Gôd, baith in Scotland and in Germanie.

*Papes*—Symmachus, Hormisda, Joane I., felix 4, Boniface 2, Joan 2, Agapet.

*Rom. Emp.*—Anastase, Justin, Justinian.

*Kings of fr.*—Childerik, Clodouie, Childebert, Lotharie.

#### XLVI.—EUGENIE III.

Eugenie the sone of Congal, quhen Conran was slane, entiris to the gouernment of the Realme. \* Sum war of Conranis freindes, that steired vpe this new king to reuenge the deith of his father brother. to quhais speiking quhen he tuik na heid, King Conranis wyfe, suspecteng him to haue bene the author of her housbandis deith, w<sup>t</sup> her barnes Reginan and Aidan, sche passis in haist to Jrland, quhilke was a † gret Jornay. 10

his clemencie toward his subiectes.

Eugenie the thrid, in the beginning of his regne, was meruellous clement toward his subdites. Quha that w<sup>t</sup> the gretter beneuolence he mycht bind thame toward him, him selfe walde oft be present in publick Judgement, 3ea and principal for thair cause, quhome he thochte was opprest with vniust Jugement, and walde pray thame to renewe the pley; quha had not money to defend and susteine thair cause to the end, the king selfe caused to helpe thame of the ‡ commone. 15

His lawis.

This king commandet that na orphiling (or § pure) sould be summond afore lawful age: Nathir sould a Vidue be compelled a thousand pace ouer her awne dores to ansuer to the Lawes: Theiues, Traytouris, and thair fauoureris, he caused to be punissed seueirle; that the bande maide and confirmed amang the Peychtes 25

\* L. "erant ex Conrani amicis."

† L. "Magnis itineribus"—with great haste.

‡ L. "de publico"—from the public treasury.

§ Not in L.

and britonis, sould be ratified and still constant he  
 gaue diligent Labour. Thay wryt that about this tyme  
 King Arthur subduet throuch battell Scotland, Irland,  
 Jsland, ffinmarchie, the Jles of Orknay, Denmark,  
 5 sswadne, Sarmatia, Prussia, Pomerania, the landes of  
 Gothe, Holland, Zeland, Brabante, flanders, (Flandiris)  
 al Britane, and at last hail France, to haue maid  
 the inhabitouris of thir cuntreys w<sup>t</sup> thair Princes,  
 tributaries. thaireftir (that J pas ouer the kingis of  
 10 Grece, of the Meades, & Persianis be him ouircum) thay  
 wryte that the Romane Emperour Lucius he subduet.  
 Mony rasonis persuades me to reakne sik speikingis  
 rather amang flett \* fables, than notable Histories, bot  
 how evir the mater be, the King Arthur was notable, of  
 15 a coragious spirit, a noble & balde vertue, and honorable  
 in actes. Thay, of this King Arthur wryt, that he had 568.  
 four and tuentie kene knyghtes, and because of thair  
 honour and glore in weirfair, that he nobilitat thame  
 with †armes, as in our langage we name thame, and for  
 20 the knowlege thay had in weirfair, and for the gretnes of  
 that glore, he imbracet thame al alyk with alyk fauour.  
 Quhen thay al satt doune to the table, that na man war  
 proud, or throuch vane glore began to crak hich gif he  
 war in the first place sett, or began to Jnvie gif he saw  
 25 him selfe set laicher than he walde; he caused a round  
 table to the forme of a croune be maid. The place in  
 quhilke al thir vset to sit, baith our countrey men, and  
 the britonis vset to name King Aarthures round table.  
 The sam selfe table (gif our countrey men throuch sum  
 30 superstitioun of our forbearis haue not erret) haue my

King  
 Aarthur  
 falslie is said  
 to haue  
 subduet  
 mony na-  
 tiounis.

King Arthur  
 a notable  
 prince.

King  
 Aarthuris  
 round table.

\* L. "potius in anilibus quam annalibus numeranda"—to be reckoned rather as old wives' tales than annals. The pun disappears in the translation, but might be rendered—"rather as *stories* than *histories*."

† L. "equestris ordinis insignibus"—he ennobled them with the insignia of knightly rank. The words, "as in our langage," &c., are not in L.

selfe seine; quhair it is solemnelie keiped, perpetuallie to be remembered of; in the castel of Wintoune, and ouer al noted w<sup>t</sup> the names of his weirleie knyghtes; quhilke I sawe nocht lang syne.

Guanora his  
Wyf, Quene.

This Arthur at last, as our Histories makes mentione, 5  
was slane be the Scottis and Peychtes, quhais wyfe, to name Guanora, be the Peychtes eftir his deith was takne be weiris, and to the day of her deith, in Angus vnder sure custodie, was keipet; quhais Sepulchre is 3it to sie.

The liberali-  
tie of Eu-  
genie toward  
thair heires  
quha in  
battel war  
slane.

Bot (to our purpose to returne) Eugenie, quhen King 10  
Arthur was slane, and had won the Victorie, al quha had chaiped the sworde, constant in thair office, he enduet thame w<sup>t</sup> notable giftes; thaireftir he was sa liberal toward thair bairnes, quhais fatheris baldlie had bidne in the battel, that the peple loiuing him with al 15  
thair harte thay Jmbrace him with al cheritie. Heireftir quhen he had rung the rest of his lyf, he departed to that hevinlie Hall, quhair flowes al gude vnthinkable.

Eugenie  
dies in  
peace, the  
33 3eir of his  
regne. The  
3eir of  
chryste 568.

Mony monstruous thingis vnnatural, war seine in Albione afore the deith of King Arthur. The Saxonis 20  
evin than, with thair capitane Jurmirik, draue the Britonis, w<sup>t</sup> thair King Constantine, out of Albion to the farthest nuikes of Wailis. Thay ar nocht \*farr, quha testifies and left in traditione that Constantine thaireftir past in Jrland, and to that end he mycht 25  
seperate him selfe frome the Warlde and set his hail studie to diuinitie, incloset him selfe w<sup>in</sup> the boundes of ane Monasterie, and no<sup>t</sup> lang eftir, for the doctrine of Chryste, be mony constantlie is affirmed y<sup>t</sup> the palme of martyrdome he suffired. Wrytes nocht a few that 30

The Saxonis  
dryues out  
Constantine  
King of  
Britowie.

S. Mongwe.

Eugenie gat S. Mungwe of Anna the Sister of Aurelie King of Britonnie, and lawful heir to the King of Peychtes; quha gaue gret labour to instructe the people of Orknay, and of the west yles, and lykwyse of vthires nationis, into the christne religione, and bring thame vpe 35

\* L. "Non desunt"—not wanting.

in lyfe and gud maneris. He being the first Bischope of Glasgwe, was notable in miracles baith in lyfe and in deith.

*Papes*—Agapet, Siluerie, Vigilie, Pelagie I., Jhone 3.

*Rom. Emperouris*—Justinian, Justin 2.

*Kingis of france*—Childebert, w<sup>t</sup> Lotharie, & Lotharie alane, Hiribert, Hilperik.

## XLVII. CONUAL.

Conual german brother of Eugenie, abbunding in al  
 5 vertues, eftir Eugenie he obtinet that felicitie, that he  
 succidet to the croune, and was maid king. *Amang* his pietie.  
 the rest of the douchtie deides, and actes excellent of his  
 pietie, this is maist notable; that w<sup>t</sup> al diligent kair he  
 caused the croce of Christe to be placed in dorpes and  
 10 in Tou<sup>n</sup>is, to the ruiting of the Luife of Christe in the  
 ground of the hartes of his awne: he mairattouer ap-  
 pointed, that quhaireur he gaid, that croce cunninglie  
 wrochte out of siluer, sould be borne afor him; quhilke  
 quhen he was to leip \*on<sup>n</sup>, maist sueitlie he vset to kisse;  
 15 and with all honour he vset to follow, with the bystanderis.  
 The singular zeale of the haly religione, into this Prince,  
 his incredible pietie, his burning desyre towarde God, of  
 this we cleirly may sie, albeit na vthir thing war to  
 knawe, by: that he forbad throuch seueritie of ane  
 20 edicte, that the sygne of the croce nane durst be sa  
 balde as ony way to paynte or forme vpon the ground,  
 quhairthrouche feit mychte haue occasione to tred or  
 tramp thairvpon. He mairattouer honouret christe in  
 his Preistes, in sa far, that he sett furth a law that quha  
 25 w<sup>t</sup> his nife had strukne a Preist, he sould be punished by  
 ane escheit; bot quha had slane a Preist, his gudes  
 maid forfat, him selfe quick sould be burnt, and this

A notable  
Prince.

his pietie.

The image  
of the croce  
ay borne  
afor the  
king.

His godlie  
lawes.

\* L. "equum esset ascensus"—to mount his horse.

\* escheit sulde first, of the first 3eirlie teines, be payet to the Preistes, and for that cause to be brot hame, and laid vpe in thair awne Barnis, was commandet be ane edicte. And that the Curetis of the Kirk mychte the frilier, and wt bettir will, vse thair office in ecclesiastical administer- 5 atione, this king appoynted that euerie ane sulde haue his portione allowet vpon him, hard besyd the kirke.

S. Mongwe  
and S.  
Columba.

About the sam tyme S. Mongwe Bischope, and Columba, baith notable in godlie eruditione, delyuered the Peychtes frome the Pelagiane hæresie, in quhilke 10 thay war fallin agane, and in sinceritie of the true Religione instructed thame.

dies the 10  
3eir of his  
reygne : of  
christe the  
3eir 578.

Bot this King Conual, the tenth 3eir of his reygne, without barnes, dies : quhais burial wt a solemne pompe was maid in Jona, and to that Jle was borne, wt the sair 15 and hauie dule of all.

S. Colum-  
ban.

At this tyme Abbat Columban was preceptor and Maister to the Scotis, be gyueng thame the ryt rule and preceptes of lyfe, quha, (as is euident of his maniris) decored wt the simplicitie of a †dowe, and with the 20 maist perfyte Philosophie was instructed ; he spred ouer al, evin to the neist Nacione, the boundes of his Virtue, and smel of his Religione, together wt S. Gall, and certane vthiris haly disciples and ‡ probable : with thame, J say, the Religione baith braid and wyd, he spred. 25 This Columban was scharpe in snibbing of maneris, in the decore of vertue ernist, mony quhome he had caused to renunce thair vice, to the ryt way of vertue he brocht. Sum of thir, quha war bent til a solitar lyfe, through his counsel, past to Burgundie, til Lexouie, a place in hiche 30

\* L. "Is primus de decimis quotannis sacerdotibus pendendis," &c.—he first made the law of paying yearly tithes to the priests. The translator takes "is" as referring to the previously mentioned fine.

† L. "simplicitate columbina"—endowed with dove-like simplicity ; a pun upon Columban's name.

‡ L. "probatis"—approved.



France; thair frome the maist *cumirsum* sorte of the  
 peple to be sepat: quhair, quhen thair lyfe he monas-  
 tiklie had informed, a Magnifik Monasterie quhair thay  
 mycht duel, he erected, w<sup>t</sup> permissione of Theodoricus  
 5 King of France, and lykwyse that Clostir in France to  
 name Fontanense, he biggit. This man (as appeiris)  
 Jnspiret with the haly Spirit, is said to haue fortalde  
 mony things of the effaires of France, quhilkes quhen  
 thay war seine *cum* to pas, war knawen be thair end to  
 10 be true: albeit in that, he appeiret to snapper, anent  
 the celebratione of the Pasche day, that nathir he teiched  
 nor beleued eftir the richte vse and consuetude of the  
 Kirk; at ql<sup>ke</sup> stane <sup>139</sup> snappired lykwyse Bischope  
 Aidane, No<sup>t</sup>withstandeng a verie haly man, sa did mony  
 15 vthiris of our cuntriemen, quhais prais speikes at large  
 Beda in his Jnglise Historie. ffor it was verie hard and  
 difficle to draw frome thame quhat in the beginning thay  
 had ressaued. Eftirward no<sup>t</sup>withstandeng with request  
 of the Papes Halynes, leueing thair opinione, mony of  
 20 thame conioyned thame selves to the approuet and  
 accustomed consuetude of the <sup>140</sup> Kirkes. Heireftir  
 Columban entiris in Alemanne, quhair S. Gal he lefte,  
 bot him selfe passing in Jtalie, quhen this lyfe maist  
 halylie he had past ouer, in that Monasterie called  
 25 Bobien, or eftir Marianus Scottisman, Bouien, he  
 departes to that assemblie quhais ordour euirmair he  
 followed in Constancie of lyfe. *Marianus* callis this  
 Monasterie Bouien, \*because be him being fundet  
 and erected in Jtalie, it wil be a perpetual monument  
 30 of his liberalitie and Religione.

In the same Kingis age fell S. Brigida (bryde) of baith S. Bryd.

\* L. "Quod ab ipso fundamentum . . . perpetuum erit monu-  
 mentum"—Bobbio . . . which was founded by him (Columbanus),  
 and will be his perpetual monument. The L. text merely asserts  
 this fact, and does not say the monastery was called Bobbio or  
 Borio for that reason.

In Scotland  
thrie al of  
ane diuine  
vertue, of  
ane singular  
pietie in-  
duet, at ane  
tyme.

her father and mother \* lawfullie borne, and baith noble and honorable; that appeirandlie, nothing can be eiked to the felicitie of the thrie † Scottis that cheiffie fell in this age; Quha can wiss aboue thir thrie? or desyre hicher? To be at the command of sa haly ane King, 5  
to be induct w<sup>t</sup> the doctrine of sa cunning ane Abbat, and steired vpe w<sup>t</sup> the exemple of sa diuine a Woman, † quhilkes thrie, al chancet in ane tyme.

To al man wil appeir manifest, quha with me this mater diligentlie consideris, this Woman with the spirit 10  
of God to haue bene inspiret. fför, as I ‡ sal schawe sindrie taknes of her vertues, how mekle sche was inflamed with the loue of God was meruellous; quhen the xiiii 3eir of her age skairse endet, contemneng the plesures of the Warlde, sche a virgine of the highest 15  
Nobilitie, to God her selfe in the wildirnes sche dedicat; quhen through her exemple sche drewe innumerable to her cumpanie; quhen without feir eftir her consecratione, haueng put on the Vale of her Virginitie § conforme to the maner of the Bischope, eftir the consuetude of the 20  
kirke, sche past to the Jle of man, quhair the mair commodious sche my<sup>t</sup> lyue: Quhen sche was sa familiar with God in speiking, and w<sup>t</sup> his Sanctes sche was sa acquaint, that mony of the maist hevinlie secreitis sche knewe, and war priuie till her. Quhen, last of al, sche 25  
wrocht mony mirackles allanerlie through the benifite of haly water, 3ie evin through the testimonie of thame

\* L. "utroque parente nobilissimo prognata"—the child of most noble parentage on either side.

† L. "ut ad Scotorum tunc temporis degentium felicitatem nihil videatur posse addi"—so that it would seem impossible to add anything to the happiness of the Scots who lived at that period. "Thrie" and "quhilkes thrie," &c., are not in L. text.

‡ L. "ut indicia quædam virtutis ponam"—to give a few proofs of her virtue.

§ L. "pro Ecclesiæ more, Episcopi consecratione, accepto virginitatis velo"—having received the veil through the ministration of the Bishop, according to the Church's custom.

(albeit war na vthir testimonie) quha ar aduersaris to the verie faith, selfe. Sum nochtwithstandeng, of the vn-  
 lerned sorte, quhen thay wryt of Brigitta of \*Sueuia, in  
 quhais name ar writtne mony reuelationis, w<sup>t</sup> this our  
 5 Brigida thay confunde her name: † writeng for Brigida  
 Brigitta, and for Brigitta Brigida; nocht knaweng that  
 Brigitta was mony hunder 3eiris eftir Brigida. The  
 Scottis, Peychtes, Britanis, Inglismen, & Irishmen with  
 sik veneratione in ilk place haue honouret S. Brigida,  
 10 that innumerable kirkes erected to God, amang thame  
 al, to her, 3e sal se; 3ie and mae to her than to ony of  
 the rest: The Jrland men contendes that her haly body  
 thay haue w<sup>t</sup> thame in that toune quhilke thay cal Dun,  
 in q<sup>lke</sup> place the body of thair Apostle S. Patrik is keipet.  
 15 our cuntrey men ascryues the same Glore vnto thame,  
 quha thinkes, that hitherto thay haue honouret it, in  
 the Chanrie of Abernethie, & rychtlie haue done thay  
 think.

The 3eir of  
 God 579.

*Papes*—Joanne III., Benedicte I.  
*Emper.*—Justin II., Tyberie II.  
*Kingis of fr.*—Hilperik.

## XLVIII. KINWATILL.

Kinwatill conuall, his brother, obteineth the kingdome,  
 20 conuall being deid. Quhen S. Columba and his oye  
 Aidan cam frome Yrland til Albione, with gret fauore he  
 receaued thame and freindlines: quhairof this was a  
 cleir takne, that nocht only elected he, in ‡ name and  
 possessione, Aidane, bot evin in societie of the Realme  
 25 w<sup>t</sup> him selfe, he cheiset him.

Kinwat. de-  
 partes the  
 secund 3eir  
 of his regne  
 of christ 579.

\* L. "Brigitta Suetica"—St Bridget of Sweden.

† This is not in L.

‡ L. "in nomen ac hæreditatis possessionem adoptavit"—not  
 only gave him possession of his own name and inheritance, but also  
 a share in his government.

Eftir this, falling in seiknes, till Aaidane gyueng ouer and committing his full power & authoritie, he gaue vpe the Ghaist, the second 3eir of his reygne.

*Papes*—Benedicte I.

*Emper.*—Tyberie II.

*Kingis of fr.*—Chilperik allane, Lotharie 2.

#### XLIX. AIDAN.

Aidan is  
crowned  
King, be  
sancte Co-  
lumba he  
is weil in-  
structed.

Aidan sone to Conran, in Scotland throuch the dili-  
gent kair of S. Columba, being brocht, he is crowned 5  
king. He be Sancte Columba, in pietie and godlines,  
verie weil and maist halylic is informet: ffor Sancte  
Columba with all diligence warned him, quhat perrell in  
breking the Lawes of the Realme was to follow, and  
quhat felicite in weil keiping thame, Justlie and Trulie. 10

Sessionis ar  
institute.

This king was he, quha, first appointed thrie Judge-  
ment saites to be seperate ane frome another in solemne  
places, quhilkes this day our cuntrey men vses to cal  
Sessionis: ane, to wit, in Galloway, another in Loch-  
quhabir, the thrid in Cathenise. that gif had cum to pass 15  
in processe of tyme, corrupted and abuset maneris to  
haue cropin in amang the Scottis, he neglected nocht  
throuch seueritie of Law, to pluck out be the ruites thir  
same abuses: He Institute, that al thing sulde be done  
conforme to the rule of Justice, dylie and trulie; that 20  
na controuersie or pley war hard, outwith the boundes  
of thair awne cuntrey, to quhome the actione did per-  
teyne: This rule brocht to Scotland, na smal, bot gret  
peace and tranquillitie, and to him selfe ane worthie and  
immortall name. 25

Aidan re-  
fuses to  
rauder sum  
nobil men  
of the Pychtes  
q<sup>a</sup> to him  
war fled for  
refuge.

Mairouer, Sathan, quha invyes all man, and the de-  
uyser of al contentione, despyteng sair that King Aidan  
sould be in sa gret felicitie, betuene him and Brudie  
King of Peichtis, a terrible discorde vpe he steiret. The

hail caus of the discorde began<sup>n</sup> this way, for sum  
 Peychts of the principall and cheif Nobilitie ; thir being  
 through the feildis, togither at the hunting, cruellie slewe  
 sum of thair awne æqualis, quhilke quhen thay had done,  
 5 to King Aidan thay fled for refuge. Quhen Brudie had Heir is ane  
sair battell  
begun.  
 requeret that thay war randerit, to be Justifiet, Aidan  
 denyes to rander thame, and said it was contrare his  
 honour, to deceiue his clientis fled to him for refuge.  
 The mater cruellie was delt betuene thame with swordes,  
 10 and neir Dunkeld, in Striuling boundes, *yair* was the  
 feild strukne w<sup>t</sup> scharpe straikis. Jn this battell the  
 Peychts ar sair ouircum, and mony of thame slane doune. Quhen thir  
Kingis war  
be sancte  
Columb re-  
prehendet  
thay war to  
his admoni-  
tionis obedi-  
ent.  
 Bot Columba partlie through scharpe admonitione, part-  
 lie through godlie exhortatione, the myndes of thir kingis  
 15 he inclynet to mutual fauour, and at Lenth, bande thame  
 w<sup>t</sup> inward familiaritie.

Bot Ethelfred, to quhome in gouernment fell Nor-  
 thumbirland, ane of the vii kingis of Saxone, quha  
 amang thame occupiet Britannie parted in vii king-  
 20 domes ; quhen of gredines, he lusted eftir the King of  
 the Peichtis kingdome, to the king he cumis of Peichtis,  
 with a dissimulat and finjet countenance, and sayes, that  
 he sair, and with haue dolour Lamentis his kais, skaith,  
 and diffett, quhilke of the Scottis he had receiuet. ffor  
 25 this cause he gyues him this counsel ; that in haist he  
 set vpon the Scotis : and this he says, of this mynd and  
 intencion, that the force of Brudie King of Peichtis war  
 alluttirly Wracket be the King of Scotis. quhairfor he  
 was Author that the Peichtis sulde Jnvade the Britonis,  
 30 quha laitlie war confiderit w<sup>t</sup> the Scotis ; that quhen the  
 force of thair companiouns & societie war brokne, the  
 Scottis mycht the esilier be ouircum. farther, that he  
 mycht inflame and steir vpe to thir weiris, Brudie king  
 of Peychts ; he assuredlie promisses him, that nathir  
 35 him selfe, nor his people at ony tyme he sal misse radie  
 to assist him. Brudie thairfor invades the Britonis.

Through the  
craftie de-  
ceit of Ethel-  
fred betuene  
the Scotis &  
Peychtes  
weiris ar  
begun.

Aidan winnis  
the feild  
vpon the  
Peichtis  
and West-  
saxonis, &  
be thame  
agane is  
ouircum.

The Britonis being haldne vpe, and suppliet w<sup>t</sup> the  
Scotis, dang back the Peichtes, slew the King of  
Westsaxonis sone; bot Brudie, to quhome gauē the  
confidens that in the Saxonis he had, gret corage, with  
speid he sped to the releif of his awne, and albeit at the 5  
first onsett monie he had loste, no<sup>t</sup>withstandeng at the  
neist onsett, with gret audacitie, baith the Scotis and  
Britonis he putis to flicht. Ethelfred is maid quyt of  
ane eye: Brudie receiueng in his thie ane gret Wound,  
lost verie mony of his cheif nobilitie. Amang the rest 10  
quha of Scotland had beine slane, the violent deith of  
Dungar, the lawfull sone of king Aidan, brak the hartes  
of all our people w<sup>t</sup> cruell dolour. This Victorie, the  
hartes of Ethelred, Brudie, and Culin sa far did extol,  
that the neist summer thay walde Invade Scotland: 15  
quhome king Aidan mett w<sup>t</sup> gret audacitie and baldnes,  
and amang thame maid gret and sair slauchtir, quhair  
Centrine king of Westsaxon endet his lyfe. Al halie men,  
bot cheiflie king Aidan, the palme and price of this  
Victorie ascriuet chieffie to the prayeris of S. Columba, 20  
and thanked him *yairfor*.

Aidan  
through the  
prayers of  
S. Columb.  
ouircumis  
his ennemies.

He departes  
in peace the  
zeir of his  
regne 27.  
the zeir of  
christe 606.

Nocht lang eftir this, king Aidan departes this lyfe  
the xxvii zeir of his rigne. quhen within verie few  
dayes, S. Columba, excellentlie and weil enduet w<sup>t</sup> al  
the gude and gracious giftes of God, leiueng the vntrue 25  
trauell of this lyfe, did pas to the glorious counsell of  
the Sanctes. Him reid we to be laid in ane Sepulchre  
with S. Patrik, and S. Bryd, in the toune of Dun in  
yrland (as thay wil) al thrie in ane graue. Cam with S.  
Columba til Albion of haly men in number xii, quha 30  
maist sinceirlie professing Christ in thair exemple of lyfe  
and doctrine, spred in our cuntrey the Christiane Reli-  
gione. of quhilkes Bathenie and Cominie war occupied  
in the instituting of Religious Mounkis; Cibthacie and  
Ethernan, quha war Columba his brother sones, in 35  
fulfilling the office of preistheid did thair diligens;

S. Columb,  
Brigid and  
Patrik ly in  
ane tomb.

War xii haly  
and godlie  
men of lyfe,  
quha w<sup>t</sup> S.  
Columba  
teiched the  
Scotis  
through  
thair lyfe  
and doctrine  
in Scotland.

Domitius, and the vther sevin, ilk according to his power doeng quhat he could or mycht, obtained gret glore in halynes, charitie, and Luue.

And quhen S. Columba did sayl in Yrland, thay to the  
 5 Jle of Jon tuik thair vaiage, and with sair trauel thay pas through the hail cuntries of baith the Scotis and Peichtis, occupiet in Teacheng, disputeng, and Wryteng, and instructeng the cuntrie men, and all induellaris, in puritie of maneris and Religione, with gret diligens. In  
 10 that samyn tyme did Baldred flourishe, and was haldne of gret renowme, and hich æstimatione; quha through the gret lust, and desyre, that he had to amplifie the Religione, meruellouslie being steired vpe and thairto inflamed, turned him to the Peychtis, and in the rycht  
 15 way how to serue Christe instructed thame. How that this haly manis bodie eftir his deith, in thrie diuerse places at ane tyme was funde, woundirfullie treitis our Histories. Lykwyse Drostan, King Aidanis vnkle on the  
 20 motheris syd, forsaking the kairis of this false Warlde, in a clostir he closes him selfe: and through his haly example monie he conuerted till a gude & heuinly lyfe: S. Conual, S. Mongowe his disciple, lyueng the same  
 25 maner of lyfe, obteynet the same name in halynes and prayse, with the same fructe, quha quhen he was present at the buriall of king Aidan, quhen he was buriat in the  
 30 Jle of Jon, and being at the Parleament in Argyle haldne, quhair Kennethe Keir was crowned king, conforme to the ald maner, he nevir left aff, bot evir, w'tout intermissione did publishe the christne and rycht Religione with honest and gude maneris, Jnculcating and dinging it, in the eiris and myndes of all.

Thrie following of pietie in Scotland. Baldred.

Drostan.

Conual.

About this tyme S. Gregorie, Pape, sent to Jngland twa  
 haly men, Augustine and Mellit, to instructe the Saxonis  
 35 ydan, still, and continual preichengs, mony, first of all thame of Kentschire, w't thair King Ethelred War baptised.

S. Augustin apostle of Jngland.

ffarther was in Scotland, evin than, Bischope Dagamie  
 a man of singular pietie, quha, albeit of onlie, and verie  
 natural simplicitie, he thocht al was Hæresie, contrare  
 the alde vse and consuetude of his awne cuntrie, and  
 still had thame suspecte of hæresie. Maist suirle thair- 5  
 for following the alde consuetude quhilke he first had  
 professid, he repugned S. Augustine Vehementlie in sum  
 ceremonies at the first beginning: thinking thame nath-  
 ing conforme to the Roman Kirk, bot of S. Augustinis  
 awne brayne to be invented. No<sup>t</sup>withstandeng at last, 10  
 Nocht against his will, he followis S. Augustin, obeying  
 his sentence, with ful consent, bot for al that, skairse  
 culde he be brocht to, and persuadet to grant the  
 ryt celebratione of the Pashe.

*Papes*—Pelagie II., Gregorie the magne, Sabinian.

*Emper.*—Tyberie II., Maurice, Phocas.

*Kings of fr.*—Lotharie 2, or Clotarie.

#### L.—KENNETHIE I.

he resignes  
 the Realme  
 the fourth  
 moneth eftir  
 his crowning,  
 anno chri.  
 606.

S. Gal  
 Scotis man.

Kennethie Keir, Conual his sone, is crowned king of 15  
 Scotland. Perceiue<sup>ng</sup> his helth w<sup>t</sup> sair and hauie seik-  
 nes to be persewit, his kingdome he gyues ouer to king  
 Aidanis sone, Eugenie: And the fourth moneth eftir he  
 was crowned, was transported (as we hope) to the num-  
 ber of the Sanctes: at \* Kilmacolme is his Burial seine. 20  
 About this tyme, was a certane Scotis man, to name, Gal,  
 of a Nobil familie sprung vpe, vndir S. Columba in-  
 structed: This haly man meruellouslie inflammed to  
 spred the Religione in ffrance, throuch ye gret zeale and  
 affectione he had thairto, w<sup>t</sup> S. Columban, of quhome 25  
 afor we maid mentione, he paste ouer. quhair, quhen  
 he cam, in thae partes, al the monumentis of idolatrie  
 be the rutes he rugit vpe, and laid the fundatione and

\* L. "Apud Colmkill"—Kilmacolme = Kil-mo-colum.



ground, of the Christiane Religione w<sup>t</sup> al securitie.  
 Heir Gunzo, Prince of this place, quhair he maid his  
 residens, offrit him the Bischoprie of Con<sup>st</sup>ans, and  
 thairw<sup>t</sup> walde him decore. Bot S. Gal thinking w<sup>t</sup> him  
 5 selfe, the mair compendious & rycht way to God, war  
 the Way of the Wildernes, the Bischoprie he resygned  
 to \* Deane Johne his disciple, a man quha feiret God,  
 and Was Weil maneret, and of singular conditiounis.†  
 him selfe gouerned the Monasterie, quhilke was be him  
 10 selfe bigit among the Suicerie, and he gydet it in al  
 pietie and halynes of lyfe: quhair this day, this sam  
 monasterie may be seine famous aneuch, and flourise in  
 al pietie and eruditione of godlie and Religious Mounkis,  
 in the toune called S. Galis Toune, in Suicerland.

*Papes*—Sabinian.

*Emper. R.*—Phocas.

*Kings of F.*—Clotarie 2.

#### LI.—EUGENIE III.

15 Eugenie 4. Aidanis sone, is maid king, with ful con-  
 sent baith of the Nobilitie, and commoune peple.

Weil brocht  
vpp.

S. Columba, inspiret be the haly spirit of prophesie,  
 fortalde Eugenie lang befor, that he in Scotland sum  
 tyme sulde Reygne: quhen frome his barneheid vpp, he  
 20 was brocht vpp be S. Columba, and be him informet in  
 the Way of vertue, he tuik far mair trauel to defend his  
 awne w<sup>t</sup> wapounes, than to seik nocht perteineng till him,  
 or vthir menis geir. To wicked men he Was euir mo-  
 lestfull, all gude men w<sup>t</sup> gret luue and charitie, he  
 25 Jmbraced. ‡ Kardes and Bardis, Gemsteris, Glout-

a thryftie  
man, and  
profitable  
enemie to  
gluttonie  
and al vice.

\* L. "Diacono suo"—his deacon.

† L. "singulari morum probitate prædito"—endowed with ex-  
 ceptional holiness of character.

‡ L. "Mimos, Bardos, Histriones, Parasitos"—jesters, bards,  
 players, and on-hangers.

tounis, and syk kynd of men, that in nathing delyted bot in ydilnes, he out of his cuntrey thame quyt banised, for the maist parte, and mony of thame compeled to seik thair leiueng hardlie, and with sair labour. Peace and concorde w<sup>t</sup> the Princes, his nerrest nychtbouris, he 5  
evir mainteined, and with thame still keiped : The x zeir of his Rigne, all Kirkes and Castelis q<sup>l</sup>es the Saxonis<sup>141</sup> mishantlie had Wraked, afor thay war in our Religione instructed ; he caused to be restored all, and reformed.

Cadual  
King of the  
Britonis flies  
in Scotland.

Cadual, King of the Britonis quha war in Cumbriland 10  
left, quhen the kingis of Northumbirland & Westsaxone had brocht his pouer to nocht, he fled in Scotland. Nocht lang eftir, he tuik his Jornay to the king of Armorik or litle Britannie : through his supplie, in a schorte tyme, the Saxonis being all dung out of Cum- 15  
birland, he is sett frie, at libertie in his awne possessionis.

The zeir of  
God 620.

About this tyme, Redualde king of the Southsaxonis, and Ethelbert king of the Eastsaxonis, war conuerted to the Catholick Religioune ; and even than, w<sup>t</sup> terrible 20  
and fearce battell, persewit thay the king of Northumbirland : heir Ethelred is slane.

S. Bonif.  
frome Jtalie  
cumis to  
Scotland :  
in Rosmark  
is buried.

Vndir Eugenie, that maist haly Bischope Boniface, (quha eftir the opinione of our peple, was Pape, and was beleuiet willinglie to haue resignet it) cam out of 25  
Jtalie to Scotland : through quhais dilligens, quhen the peple through the lycht of Christe was illuminat, maid cleine of al superstitione, and Pelagian heresie, and sindrie kirkes to sindrie Sanctes had appointed, in Rosmarkine is he laid. Heir lykwyse S. Molokie, a man 30  
of meruellous pietie, in mirackles verie notable, is affirmet w<sup>t</sup> him to ly, quhome thay say was his marrow, and quhair evir he trauelit, bure him cumpanie in a<sup>t</sup> his Jornayes through Scotland.

Eugenie  
dies the xv  
of his

King Eugenie dies, the xv zeir of his Reygne, verie 35  
fortunat, and happie was he, in thrie sones, to wit

fferquharde, Donalde and Fiakre: of quhilkes, ffiakre  
 contemning all wardlie pompe, and effairis of this lyfe,  
 walde lyue the lyfe of ane heremite in ffrance, and diet  
 maist halylye. In gret glore, honour, and renoune, is  
 5 this man haldne amang the ffrenchmen, cheiflie in that  
 Clostir, quhilke to his name is dedicat in Champanie,  
 and perpetual memorie. Eugenie had ane onlie dauch-  
 tir, to name, Syra, quha wounderfullie was, throuch pietie  
 of her brother, and his exemple of lyfe, mouet with  
 10 effectiōne of a religious lyfe; quhairfor in the toun of  
 Meldem, verie famous amang the ffrenchmen, sche with  
 monie vthiris virginis dedicat her selfe to ane haly and  
 Religious ordour: Al women in this cuntrey ar suirlye  
 15 chaple settis \* his fute or entiris, thaireftir athir schortlie  
 to be blind, or daft, as we say, or by his mynd.

Reygne, of  
 christe 620.

S. Fiakre

*Papes*—Sabinian, Boniface 3, Boniface 4, Theodatus or God  
 gaue, Boniface V.

*Rom. Emp.*—Phocas, Heraclie.

*Kingis of Fra.*—Clotarie 2.

## LII.—FFERQUHARD I.

fferquhard the eldest of King Eugenies sones, is  
 crounit king. S. Conna, Bischope of Sothirland,† in-  
 structed him in all vertue and honest maneris, how  
 20 lang vnder his discipline he continuet. Bot how sune he  
 his skuil had left, as a man of his awne libertie, thocht  
 he mycht do quhat lyked him best; quhat euir gude he  
 had gottin, and be the Bischope had bene enduet with,  
 in haste he forghet: Neglecteng mairouer the dignitie  
 25 of a king, he gaue him selfe ouer to all kynd of intem-  
 perance: This na man hard w<sup>t</sup> gud Will, bot war all  
 discontent thairof; he thinking w<sup>t</sup> him selfe, that his

first weil  
 brocht vpp,  
 thaireftir in  
 all kynd of  
 vice he fallis.

\* "Her."

† L. "Sodorensia."

a King vicious  
and  
pelagian.

power mycht be the starker contrare the force of his Nobles, gif he coulede find the way to sawe discorde amang thame; in this was his haile intent, and heir was he hail occupiet, to raise in his Nobilitie seditiōne and domestick or nychtbour fead, as we speik. Bot quhen 5 he nouthur culd find out the way how to sawe this discord, nather culd make ony end of his wicked Intentione, zie quhen he fell in sik a foule and filthie maner of lyfe, that it was feired, leist quhen he had castne from him the feir of God, he sulde fal miserabillie in 10 Hæresie, cheiflie in the Pelagian, quhilke nevir to ony Scotis king had zit befallin; fel from him, for this cause, J say, baith the hartes and myndes of his Nobilitie, and his hail cuntreie peple, with al vehemence. Thay al suspected him of hæresie, of quhilke verum and bittir 15 poyson heir was he noted, that behind backis he vset to scorne the baptisme of barnes, and confessione auricular to the Preist. for in him oft was this \* noted, quhilke was the cause that Pape Honorie, throuch scharpe writeings, accused his wickednes w<sup>t</sup> a sour 20 repreife, and rigorouslie reprehendet that falte of his: quhen this Pelagian hæresie was far spred throuch Scotland, and appeired to schute out the hornes ay wyder and wyder, Pape Jhone, quha succeidet to Pape Seuerine, sett al at ane, amang our cuntrey men, n<sup>t</sup> only 25 in Hæresie, bot in Jnuie, discord, and al kynd of Jnimitie, amang ws. Quhairfor with the commoun consent of all, Ferquhard from the kingdome being deposet, is quicklie castne in Bandis. Incontinent ar legatis to France directed to the King Clotarie; quha 30 mycht declare to his Maiestie the estate of Scotland, and ask his grace, to be sa gud, as to grant that ffiakre,

Being from  
his king-  
dome de-  
poset he is  
castne in  
prisone.  
legatis sent  
to France  
S. ffiakre do  
require.

\* L. "Quartadecimanorum partes in Pascha celebrando secutus, effecit ut," &c.—Having taken the part of the Quartodecimans in the celebration of Easter, he gave occasion to Pope Honorius to write, &c.

quha in his Realme led a priuat lyfe, war lattne passe  
to his fatheris Heritage, quhilke to him lawfullie did  
perteyne. The king granted, ffiakre denyet, quha be-  
cause he knew perfytlie that in Warldlie effairis was

S. fiakre  
refuseth a  
kingdome.

5 constancie nane, na stabilitie, nathing sure, nathing  
praisworthie, drawing his mynd frome thame, he gaue  
him selfe till another maner of lyueng, mair diuine. He  
thairfor to his cuntrye Wissis all prosperitie; and maist  
constantlie ansueris, that his solitarines was to him  
10 deirer and meikle better to haue than ony kingdome.

Quhen S. Fiakre had gyuen this answer to the  
legatis, and thay war thairw<sup>t</sup> returned, the Principalis  
of the Realme appoynted, that the gouernment yairof  
sulde be committed to four men maist faithfull and

four Regen-  
tis creat in  
Scotland.

15 worthie of all credit, ay and quhill another war fund  
out, lawfullie to succed to the kingdome. fferquhard,  
in the meane tyme, that thay compellit him no<sup>t</sup> lang to  
suffir, quhilke of his raschnes, in prisone he than sus-  
tined, cruellie put hand in him selfe, and vehementlie  
20 w<sup>t</sup> violens reft his awne lyfe.

Faerquhard  
in him selfe  
putis hand,  
the 3eir of  
his Jmpire  
12, of  
christe 632.

Jonas a haly Mounk, at this tyme florished: quha  
becaus he was brocht vppe vnder S. Columban, was of  
hiche estimatione for his pietie. In ffrence he sailis,  
quhair he was verie diligent in drawing the peple to  
25 God, and informeng thame in the rycht Religione, as he  
was weil expert thairin. Tritemius declairis that he was  
induct w<sup>t</sup> all eruditione and leirning, and preclare in  
maneris. The maist vngratious creatur of all quhome  
evir this Warlde wrocht, that Mischeiuous Machomet,  
30 bred in this vnhappie kingis tyme: quhais hail Alcoran  
(as thay cal it) is \*Referit to his voluptuous maner  
of lyfe; quhilke throughe the persuasioun of Sathan, for  
this cause he did, that his terrible statutes, smeiret ouer,  
as it war, with thir his Wantount, delectable, and ple-

The vprys-  
eng of the  
Machometic  
secte.

\* L. "totus refertus est"—is wholly filled with voluptuous  
licence.

saunt allurmentis, the esilier mycht take rute in the hartes of his peple. proceidis of this doubtles, that samonie Nationis, Jmpyres, and Kingdomes, had rather, and with bettir will, ly in the deip darknes of thair awne sensualitie and fleschlie plesure, than to walke 5 in the maist cleir lycht and brychtnes of Christ Jesus. he vses the counsel of ane Sergius, a mounk and sclaue of the Nestorian and Heretical Jmpietie, quhairthrough he mycht make him selfe the mair vulgar, commoune, and knawen, \* quhen he gathiret his vile, vnhon- 10 est, maist Jmpure, and vncleine secte, of all sectes, J say, maist Jmpure; he instructed it partlie with the Law, partlie in the Evangel, and partlie of the sectes of al Nationis, in thir thrie, that man of sin, maid vp his awne. 15

*Papes*—Boniface V., Honorie I.

*Rom. Emp.*—Heraclie.

*King of fr.*—Lotharie 2, Dagobert.

#### LIII. DONALDE or DONEUALDE.

Donald, eftir fferquhard, was maid king of Scotland : This Donald was King Eugenie the thrid his sone : this king being vpsteirit with the exemples of his foirbearis and elderis, he restored to the auld dignitie the kingdome, quhilke the vnconstancie and Jntemperance 20 of fferquhard had wraiket and brocht to nocht. Throug this, the myndes of his cuntrey peple meruellouslie he reconciled, and allured to him selfe. In his tyme, Cadual, king of Britonie vehementlie rages contrare Eufred and

Quhat was  
dekayet he  
restores.

\* L. "quo popularis magis esset, cum ex lege partim et evangelio, tum ex omnium gentium sectis suam omnium impurissimam sectam peccati homo conflavit"—that it might be the more popular, this man of sin compiled his system partly from the old and new law, and partly from the sectarian religions of other nations.

Ostrik, kingis of Northumbirland, because thay had  
 defected frome the Christiane Religioune : Thir kingis  
 nocht lang befor, war be Donalde restored to libertie  
 and to thair kingdome. Cadual, heireftir persewing  
 5 thame, putis thair forces to flicht ; heir thame selves  
 takne ar baith, and castne in prisone, quhair ilk slew  
 vthir. Quhen this way Ostrik and Eufred had endit  
 this lyfe, the *commoune consent* of the kingis of Britan-  
 nie gaue the kingdome of Northumbirland, eftir this, till  
 10 ane honorable and haly man, of ane inteir and singular  
 lyfe, thair brother german, his name Oswalde : Donalde  
 king of Scotland in the meine tyme was present baith  
 with his counsel and diligent trauel quhat he could  
 helpe. Quhen Osuald had bene in exile with Doneuald  
 15 now xviii 3eiris, he returnes to Northumbirland, not  
 onlie in perfectione of the Scotis toung, bot of the  
 Catholik and Christian faith ; and quhen he was inflamed  
 to spred the faith, quhilke he had receiuet, braider and  
 wyder, and had a gret desyre deiplier to rute it, and a  
 20 gret feruour to *confirme* it, to Aidan he wrote *letters*  
 that to him he walde *cum* to Instructe his cuntrey (*men  
 of*) Northumbirland in the christian faith. Bot because  
 Aidan, of the Saxon language was rude and ignorant,  
 he culde no<sup>t</sup> instructe the people in the Christne faith,  
 25 quhat euir in Scotis he spak in his preiching in the  
 pulpet, Osuald incontinent to the peiple exponet it, in  
 the Saxon language, trulie w<sup>t</sup> a magnifik spirit inspired,  
 and Verilie Apostolical. quhairthrouch, thay baith,  
 Aidan, to wit, in sincere preicheng, Osualde in godlie  
 30 interpreting, profited sa far in spreding the Euangel in  
 thir partes, that in sevin days space Aidan baptised the  
 number of men and Women, that *cam* till xv thousand.  
 heireftir he is created Bischope of Northumbirland, and  
 in Word and Religione sa Jnstructes his peiple to  
 35 gudnes, throuch his exemple he sa inclynet thame, in  
 constancie throuch his mirackles he sa *confirmet* thame,

Oswald ane  
 haly king.

he helps  
 Aidan to  
 preiche with  
 fructe and  
 profit no<sup>t</sup>  
 litle, and is  
 interpretour  
 of his ser-  
 monis.

The saxonis  
ar maid  
christiane in  
Northumbir-  
land.

that all Ethnik Gentilitie, q<sup>r</sup>in thay war brocht vp, being  
forsaikin, in a schorte tyme that hale cuntrey he enduet  
with the lycht of the Euangel, and through the helpe of  
vthiris preistes, quhome Osuald had brocht out of Scot-  
land, he erected to Christe and his Sanctes mony kirkes, 5  
baith into Northumbirland,\* far and neir. Bot Osuald  
be ane callit Penda, was martyret, thaireftir was illustre  
in Mirackles. The Industrie of the Bischopes Aidan and  
Corman, Industrie, J say, maist haly, maid that kingdome  
daylie mair and mair Christian, quhair the forme of al 10  
solid and true Religione was tramped vnder fute, through  
the false hartednes, voluptuous litherie, and al kynd of  
Viciousnes, quhilke bred in Ferquhard forsaide.

Donald is  
drounet ye  
xv year of his  
Jmpire. of  
christe 646.

At last King Oswalde, notable in vertue and Mirackles,  
be Penda king of Merche is slane. Donalde now 15  
being the kingis frinde, was sair sorie for his deith, and  
first setting his hale Realme at peace, Castellis ouer al  
fortifiet & maid strang, quhill he in the meine tyme  
vpon the Riuer of Tai, in a fischer bote was recreateng  
his mynd in fischeng, he is drounet. In a publik pro-  
cession, his deid bodie was transported to Dunkelde,  
and yair is burit. 20

Deuot and  
haly men in  
Scotland.

Sigenie, a Scotis Preist, evin than Abbat in † Suicerland  
of a closter of S. Benedictes order, instructed al his  
Mounkis dulle and trulle in the rule of S. Benedicte, 25  
conforme thairto, and to his ordour: and with al dili-  
gents teichet his peiple in al puritie of the Christne and  
Catholk faith: quha in gret veneratione was amang  
thame all, becaus of the hope thay had into his prayers,  
and sincere traist. At this tyme S. Conuan, Columban, 30  
Corman, Bigitan, and Bischope ‡ Damian, as our Histories

\* L. adds, "et in aliis vicinioribus locis"—and in other neigh-  
bouring places.

† L. "in Helliensi insula." This may be a misprint for Hüensi.  
Segenus was fifth Abbot of Iona, and died A.D. 652.

‡ L. "Dimaum Chroniacum."



makes mentione, maid Scotland noble & Jllustre,  
 throuch thair haly lyfe, thair sincere exemple, and yair  
 solide doctrine. To thame wrote sindrie and diuerse  
*lettres* ane certane Archbischope, anent the restitutione  
 5 of the kirke. This Archbischope was now in france  
 ye Papes legat, his name Hilarie. Was thair mairouer  
 vtheris twa baith Johnes, the ane counseller of the sait  
 of Rome, the vther \*gangis formest w<sup>t</sup> the torche, as  
 wrytes Bedd.

*Papes*—Honorie I., Seuerine, Jhone 4, Theodor I, Mar-  
 tine I.

*Rom. Emp.*—Heraclius, Heracleon, Constantin 3.

*Kings of France*—Dagobert.

#### LIIII.—FERQUHARD II.

10 fferquhard the secund, was fferquhard the first his  
 sone, eftir Donalde he is crouned king. He, afor his  
 crouneng, schew him selfe meruellous clement, with ane  
 fauorable and liberal countenance. Bot how sune he  
 began to turne his mynd frome all vertue and gudnes,  
 15 suddenlie he changes in a tyrann, vnquencheable and  
 Gredie in seiking siluer, a cruell ennemie to al Preistes,  
 quhome he knew to abund in money: slew his awne  
 wyfe, committed adulterie violateng his awne Virgine,  
 his dachtyr, J say: with cruel seueritie he persecutet  
 20 his verie subdites w<sup>t</sup> a meruellous kynde of crueltie,  
 turnet the commoune purs in his awne vses. quhais  
 lyfe now cled w<sup>t</sup> all kynd of viciousnes, quhen the tua  
 notable Bischopis and singular in halynes Colman &  
 ffinnan oft had admonised him, bot in vane, and al for

Wickitlie  
 Reynes he.

\* L. "et Joannem ejusdem Sedis Primicerium"—and John  
 the Chancellor of the Roman See. Only *one* is mentioned in L.,  
 but *two* by Bede (ii. 19), to whom apparently Dalrymple has re-  
 ferred. "Gangis formest," &c., is meant to be a translation of  
 Primicerius.

no<sup>t</sup>, at last thay forbade him the kirke, bot quhen that  
 helpet naithing, the kingis Nobilitie despyteng his lyfe  
 and maneris, amang thame selves consulted of another  
 king cheising. Bot through the prayeris and requeist  
 of S. Colman thay stayet, and he was the impediment 5  
 that thay proceedet no<sup>t</sup>: for he said that God schortlie  
 walde reuenge, and scharplie, the contempte of his  
 Religione. And accordeng to the wordis of that maist  
 haly Colman; sa cam to pas. ffor nocht lang eftir, bot  
 a few dayes, quhen the king for his Recreation was in 10  
 hunteng, a Wolfe with his teith rane his syd. followit  
 this wound ane suelling in his bellie maist lyke the  
 Hydropsie. followit mairatouer a Rottinnes in the  
 Jntrelis, of a filthie and Rottne corruptione, casting  
 furth rottne Wormes. Quhen now the space of twa 15  
 3eiris he perceiuet it to grow naithing bettir bot ay wor  
 and wor, vtirlic abiecteng al kynd of hope of ony helth,  
 bot despairing, he began to remember of his alde maner  
 of lyfe, & with his teiris woundirfullie to wesche thame.  
 Quhen thairfor he cam til him selfe, he began to \* con- 20  
 firme his croce and punitione, quateuir he had, and  
 w<sup>th</sup> mony and hauie teires, he besocht S. Colman, to  
 delyuer him frome this feirfull curce, quhilke he was in.  
 Quhilk quhen S. Colman had done, and maid him partici-  
 pant of the Sacraments of the kirk, plesandlie he depairted 25  
 this lyfe, the xii 3eir of his reigne. As the maner and  
 consuetude was appoynted of alde, his body in gret  
 solemnitie was buriit in Jona.

Herghard  
 pursued be  
 the hand of  
 God.

He reignes  
 xii 3eiris.  
 He dies the  
 3eir of  
 christe 664.

Scotland Nurissed in that age thae twa Religious  
 lychtes and Vertuous Bischopis, Colman and ffinnan: 30  
 quha first following the futstepis of S. Benedicte, through  
 thair studie and diligens thay obtained, that the Notable  
 formes of al kyndes of vertue in thair lyfes and maneris  
 mycht be seine schyne. Thair temperans in feiding,

\* L. "divinam ultionem justam confirmare"—to acknowledge  
 the divine vengeance as just.

- simplicitie in cleithing, thair prudense in ordering the grettest effairis of the commoun Weil, mony of the Ecclesiastick sorte of that age vset to follow, verie few to \*gang w<sup>t</sup> thame. Colman nocht lang eftir cumis to
- 5 † Lincolme in Ingland, as thay cal it, he cumis, J say, sent for, and thair a gret number of Saxonis, and amang the rest, King Penda, quha to Penda his father in the kingdome succedid, he brocht frome the seruitude of Gentilitie quhairin thay war brocht vp, vnto the libertie
- 10 of the Evangel: *ffinnan* his haly marrow tuke parte w<sup>t</sup> him of the trauel, quha past throuch almaist all Britannie, quhilk laitlie the Saxounis had occupiet, with Colman he gaid laboriouslie; and gret fructe, 3e, and plentiful, brocht furth in the kirk of God, with mekle
- 15 luk and grace. Colman at last leiueng Britannie, in pilgrimage he trauelis throuch mony cuntreyes of Germanie, in sawing the word of God, and innumerable conuerteng to the Christne faith, farther throuch Boheme, Vngarie, and a gret parte of Grece he passis throuch.
- 20 Bot returneng throuch Austrie, be sum quha war ennemies to Christe he cruellie is slane, thair he obteynes the palme of martyrdome gracious and glorious; in that same place does the peiple honour him in gret Veneratione and Reuerens. Of his lyfe and martyrdome, by
- 25 mony alde wryteris, makes mentione Johne Stabius, Emperour Maximilian I. his Historiographer, notabillie depainteng it furth in sapphik verse.

Colman and *ffinnan* conuert the peiple in Britannie & Germanie to the faith of Christe.

Colman in Austrie suffers martyrdome. Thair in honour is haldne.

*Papes*—Martin I., Eugenie I., Vitalian.

*Emp. Rom.*—Constantin 3, Metzen, Constant. 4.

*Kingis of fra.*—Dagobert, Clodouie, Lothorie 3, Helderik 2.

\* L. "Multi secuti, pauci assecuti sunt"—many have aimed at, but few succeeded in attaining.

† L. "Lindefernensem"—Lindisfarne. Colman succeeded Finnan as Bishop of Lindisfarne, and afterwards (A.D. 667) retired to Inisboffin in Mayo. See Bede (iv. 4), who gives no hint of the travels mentioned in the text.

## LV. MALDUIN.

He rigues  
prudentlie.

Malduin the fourt sone of King Donalde, eftir ffer-  
quhardis death, with al votis he is declaired king.

This king with his nyctbouris, hes evir keipet peace  
of a meruellous maner vnuolat; and albeit he sa hes  
done, No<sup>t</sup>withstandeng, facillie and with litle labour, to 5  
rest hes he put thae \*childre of the Jles and Lennox,  
quhen first the author of the Tumult he had brocht laich.

The Kirk in the Jle of Jona, maist honorable to the  
monumentis of the Scotis kingis, than fallin doune, he  
causet to be erected agane, and decoret, and to be 10  
dedicat to Christ, and to S. Columba.

The Pest  
seindie in  
Scotland.

How lang this king rang, the cruel pest, the space of  
thrie 3eiris, was through the vniuersal warlde, and slewe  
all ourthort, vp and doune, mony a mortal creature:  
Scotland for al that, through the grace of God, baith 15  
than, and thaireftir, euin as of the hett fevir, lang was  
frie. Nathir saw ony man Scotland vexte with this  
seiknes: afor we contem<sup>n</sup>eng al sobrietie, thay gaue  
thame selves ouer to all intemperans and gluttonnie.

The Saxonis  
and peychtis  
cummirsum  
to the Scotis.

Quhen this kingis tyme was now neir ane end; the 20  
Saxonis and Peychtis maid the Scotis mekle ado: quhais  
craftines and force Malduin hinderit w<sup>t</sup> gret facilitie.  
bot small proffit gat he of ony Victorie that he obteinat.  
Bot now, because he was suspectet to haue lyen by his  
wyfe, no<sup>t</sup> lang eftir, sche <sup>142</sup>wirriet him in the ny<sup>t</sup>, the 25  
20 3eir of his Rigne. Bot Sche on the neist day was  
appinlie burnet, with al her partakeris, and to quhome  
that murthir sche had reueilet. Scotland and Jrland  
baith, at this tyme bredd and brocht furth to the kirke  
mony of †hid lerning, and of a haly lyfe; of quhilkes, 30

Malduin  
murthiret be  
his wyfe the  
20 3eir of his  
rigne, of  
christe 684.

\* L. "Argades & Lennoxios"—the people of Argyle and Lennox.

† L. "abstrusioris."

that haly father Disibodie renounced his Bischoprie, and  
 with all quhome he had gathired vnto him for the  
 spredding of the Euangell, he sailis in Alemannie, thair-  
 eftir he gyues him selfe into the Monasterie of ffulde,  
 5 quhair the rest of his lyfe he myt lyue conforme to his  
 deuotione and pietie. Heir lyuet he sa halylic, and of  
 sik æstimatione was amang the peiple, that the honouris  
 quhilkes thay gaue him war estemet litle from diuine  
 honouris.

Disibodie  
 renounces  
 his Bischop-  
 rie, and  
 leidis a  
 priuat lyfe  
 in the Mon-  
 asterie of  
 ffulde.

*Papes*—Vitalian, Adeodatus, Donnius I., Agatho.

*Rom. Emp.*—Constantin 4.

*Kings of fr.*—Helderik 2, Theodorik.

## LVI.—EUGENIE V.

10 Eugenie V. Malduinis brother sone, eftir Malduin is  
 crouned king. This king sent legatis to the king of  
 Northumbirland Egfred, to that intent he and his peiple  
 mycht a litle drawe thair braith, or end, as we speik,  
 oppressid with daylie battell, spoylie, and destructione,  
 15 and pray him, gif possible war, to Jnclyne him selfe  
 and accepte peace. The legatis frome Egfred obteineth  
 nocht peace, bot a souerans for certane monethis: that  
 in the meane tyme thay prepareng all necessaris for the  
 Weiris, thay myt eftirward the scharplier marche ford-  
 20 warde, and the baldlier thair Battell promoue. Bot  
 Egfred traisting sa far in the freindschip and kyndnes of  
 the Peychtes, quha suirlye had promised him thair helpe  
 and releif, nocht standeng to his promise tueching the  
 souerans, cumis in Scotland with ane armie of Jnglismen,  
 25 and makes a brek vpon it: King Eugenie meites him at  
 the Watter of Leiuin: Thair is a felloun feild, and a  
 strang struckin, thair King Egfred and with him of  
 Saxonis slane mair and les the number of xx thousand,  
 bot of ouris sax thousandis.

The Saxonis  
 inuades  
 Scotland,  
 thair gouer-  
 nour Egfred.

a notable  
 Victorie of  
 Eugenie.

Quhen Eugenie had won sa wicht a victorie, with sa  
 litle ane ouirthrawe of his awne, he hame returnis.  
 Brudie king of Peichtis (quha begylet the Saxonis in this  
 battell, not assisteng thame) turnet vpon Northumbirland  
 S. Cudbert. w<sup>t</sup> cruel battel: quhome doubtles he had subduet, gif S. 5  
 Cudbert Bischope of \* Lincolme had nocht than profit-  
 ed mair in his prayers, than vthiris did in thair waipowis.  
 a litle eftir Eugenie dies, and in Dunkeld now is his  
 † burial visited. quhen skairse he was cum to the fourt  
 3eir of his rigne. 10

He ragne 3  
 3eiris and  
 diet the 3eir  
 of christ  
 688.

vndir this king chanced Ronnan, quha trulie did the  
 dutie and office of a haly and deuote preist. for he was  
 inspiret with the spirit of God of sik a sorte, that to de-  
 fecte frome the Roman kirke bot ane iot war sa horrible  
 a sin, that nane could be hicher, or mair horrible. 15  
 ‡ Quhairfor sik inuie & hatred was seine against thame  
 quha war contrare, that a cruel battel he tuik in hand  
 aganste thame, quha amang the Scotis being infected with  
 the errour of antiquitie had violatt the forme of the  
 Romane kirke anent the celebrateng of the Pashe. 20

*Papes*—Leo 2, Benedict 2.

*Rom. Emp.*—Constantin 4, Justinian 2.

*Kingis of Fran.*—Theodorik.

#### LVII.—EUGENIE VI.

Quhen Eugenie the fyfte was now deid, the kingdome  
 cam to Eugenie the saxte of that name, fferquhardis sone.

\* L. "Linferdensis"—of Lindisfarne.

† L. "tumulus ostenditur"—his grave is shown.

‡ L. "acerrimam ergo pugnam, collecto multorum inde odio, suscepit contra eos qui apud Scotos, Romanæ Ecclesiæ formam in Paschate celebrando, antiquitatis errore infecti, violabant"—And therefore, at the cost of much odium, he maintained bitter hostility against those Scots who, through a mistaken love of the antique, violated the custom of the Roman Church in the celebration of Easter.

S. Cudbert with litle labour, persuadet this Prince to  
 confirme the band w<sup>t</sup> thame of Northumbirland. bot  
 with nathir prayeris nor *persuasione* culde he be brocht  
 evir to mak ony band w<sup>t</sup> ye Peichtis, quha sa oft falsed  
 5 thair promis vntrulie, quhomto culd na credit be gyuen :  
 with thame, the hale tyme of his rigne, *continuallie* he  
 was at weiris, bot at sindrie \* tymes. This king in al  
*vertues* was instructed vndir Bischope † Adaman, in-  
 structed in *lettres*, no<sup>t</sup> lychtelie, vndir quhome he in al  
 10 pietie and haly lyfe had studiet weill.

Adamann a  
 Bischope  
 deuote, Eu-  
 genie his  
 maistir.

Quhen ten 3eiris war cum and gane, he, tyret throuch  
*seruice* in the commoun Welth, departes this lyfe the  
 3eir of our Lord sax hunder nyntie and sevin : Jn Kilma-  
 colme is he buriit. Jn Britannie war seine in thae dayes  
 15 mony meruellous, strange, and woundirfull thingis, of  
 quhilkes all tuik a felloun feir.

He dies the  
 3eir of Christ  
 697, and  
 regnes 10.

About this tyme Scotland bure to the kirk ane certane  
 notable defender of the truthe, of pietie, and deuotione,  
 his name Florens. as he was in *pilgrimage*, mony he  
 20 conuerted frome the darknes of Paganisme, vnto the  
 lychtnes of Christe Jesus. He led a dour and hard lyfe  
 in the farthest parte and inmost of that maist thick wodd,  
 nocht far frome that famous flude in Alsatia to name  
 ‡ Bruche. Thair an honorable Monasterie he erected to  
 25 accepte thame intil, quha for the religioun cam frome  
 Scotland to seik him. § Thay of Wertsburghe eftirward  
 cheised him thair Bischope, quhen Rotharie was deid.  
 He is buriit in the monasterie quhilke we said he bigit  
 to Scotis Pilgrimis.

S. Florens a  
 deuote man.

a Scotis  
 monasterie  
 in Alsatia.

*Papes*—Benedict 2, Johan 5, Conon, Serg.

*Emp.*—Justinian 2, Leo 2, or Leontius.

*Kingis*—Theodorik, Clodouie 3, Hildebert.

\* L. "varia sorte"—but with varying fortune.

† L. "Adamnan."

‡ L. "Bruschio."

§ L. "Argentinenses"—the Strassburgers.

## LVIII. AMBIRKELETHIE.

Ambirkelethie, quha was the sone of King Eugenie the fyfte, was maid king. In the meane tyme, that he now led a priuat lyfe, with sik brautie of maniris he was decoret, with sik humanitie induet, that al conceiuet a gude hope of him. bot how sune he ascendet to the digrie and honour of ane king, he was far frome the \* defens of that hope quhilke of him afor thay had, bot rather all vn honestie of a foul and filthie lyfe had he Jmbracet. ffor he changet Humanitie and Gentlenes in crueltie, continencie in plesure and leicherie; liberalitie in Gredines; and last of all, the best walde maneris he changet into the maist foul vices, that quhome afor w<sup>t</sup> al fauour thay Jmbracet, quhen he led a priuat lyfe, now w<sup>t</sup> al inuie thay persecute al, extollit vnto the honour of a king quhen thay sie him; and that for his ill conditionis.

He declynes  
into glot-  
tonie, leich-  
erie, and  
gredines.

The Peichtis, thinkeng with thame selves, that the maneris of sik a king war a verie conuenient and gude occasione to thame to do thair turne contrare the Scotis, in haist thairfor thay sett vpon thame, and quhair thay cum, makes a gret slauchtir. The king partlie to eschewe the necessitie of the present perrel, partlie mouet throuch the persasiounis of his Nobles, he passis furth w<sup>t</sup> a gret armie of Suddartis against the ennemie.

Schott w<sup>t</sup>  
ane arrow,  
he dies, the  
3<sup>er</sup> of God  
699.  
he rang  
3<sup>er</sup>is 2.

The feild being sett vpon the bank of the wattir of Taij, the king passing furth to do his eise, in the gloming of the euining, in the heid he is schott, be quhome can na man tell, quhair he dies, and frome that parte w<sup>t</sup> gret triumphe is buriit in Jona.

This tyme is noted † Adamanus; quhome, honourit and did gret obseruans to, haile Britannie, and Reuerens,

\* L. "Spem tueretur"—far from maintaining that hope.

† L. "Adamannus Coludius."



as a Scot, of his natione, ane Mounk of his ordour, quick  
 of Jngine, Notable in the scriptures, perfyt in actes of  
 Antiquitie, and sa singular in the sueitnes of preicheng,  
 sa douse in exhortatione, that he was haldne ane vniuer-  
 5 sal mirakle in his tyme.

*Papes*—Sergius.

*Emp.*—Leo 2, siuc Leontius, Tiberius 3.

*Kings*—Hildebert.

## LIX.—EUGENIE VII.

Eftir Ambirkelethie, Ruled the Realme his brother  
 german Eugenie. This king takeng peace w<sup>t</sup> Garnard  
 king of Peichtis, mariit his dauchtir her name Spontan ;  
 quhome her twa brether, the neist 3eir, intendeng to haue  
 10 slane the King Eugenie, slew her selfe in her bed, schoe  
 with barne evin than. quhairfor thay war takne alyue  
 baith, and castne quick to the dogis, quhair thay war  
 reiuén in <sup>143</sup> duigis.

The kingis  
 wyfe for him  
 selfe is slane.  
 The authoris  
 ar w<sup>t</sup> dogis  
 reiuén.

This Eugenie causet verie monie cunning and leirned  
 15 men out of al partes to be socht, and to be susteynet of  
 his expensis, quha mycht note vp the actes and Monu-  
 mentis baith of Scotland, and of all Natiounis. He  
 mairattouer commandet to repare in his Realme, alde,  
 through all partes deformet, reiuén, and brokne kirkes :  
 20 He finalie had persones consecrate to the seruice of God  
 in al honour and reuerence.

Jn Abirnethie he dies the xviii 3eir of his regne,  
 quhilke was the 3eir of our Lorde dccxvi. Jn Kil-  
 macolme is he buriit. Jn the tyme of this king, the  
 25 halynes of a certane man to name Doneualde, of a Noble  
 hous, did mekle gude to drawe the myndes of the peiple  
 to pietie. Quha in the wildirnes of Ogilui, no<sup>t</sup> far frome  
 the toun of \* Dundie, with his ix dauchtiris, ane strait

Eugenie de-  
 partes this  
 lyfe the 18  
 3eir of his  
 rigne, of  
 christ 716.

\* L. "Alecto."

Doneuald w<sup>t</sup>  
his 9 dauch-  
tiris lyues  
ane religious  
lyfe.

a monasterie  
in Aber-  
nethie is  
erected.

and hard lyfe lyuet al thair dayes, in fasting and prayer.  
Quhen thair father was deid, Garnard King of Peychtis,  
in Abirnethie bigit a gret hous w<sup>t</sup> a kirk and gaue it  
Rentis, and incuming of the nerrest feildis frilie, quhair  
thir Women mycht honestlie be susteineth, and lyue reli- 5  
giouslie.

*Papes*—Johne 6, Joh. 7, Sisinie or 3osimie, Constantin,  
Gregorie 2.

*Emper.*—Tiberie 3, Philippik, Anast. 2.

*Kingis*—Childebert, Clodouie 4.

#### LX. MORDAKIE.

Baith gude  
and richter-  
ous.

Mordakie, Eugenie the saxte his brother sone, is  
crouned king, he dressis him selfe all the tyme of his  
lyfe, to keip concord, to be a rychteous persoune, til  
expreme pietie in al his actiounis. quhen thairfor he 10  
was confiderit with the Peychtis and the rest of the  
kingis of Britannie, that Monasterie (quhais name is the  
quhyte hous, called be Bedd \* Pictiuiin, and illustre  
through the mirackles of S. Ninian) and mony vthiris  
places, quhilkes war consecrat to deuotione, he causet 15  
to repair and mend. he endet this lyfe the xvi of his  
rigne, of Christe dccxxxi, quh<sup>lke</sup> tyme in lyk maner Bedd  
maid ane end of his Inglis Historie. Quhairin suirle  
he wrott mony thingis of the Scotis and Peichtis baith  
to thair glore and honour. The Remembrans and 20  
Memorie of <sup>144</sup> Boniface we thinke sulde be celebrat,  
baith because in his tyme in vertues he was notable,  
and that through the testimonie of Scot Marian, he  
sprang of Scotis blude. This man, quhen he was of  
singular vertue, and in Rome verilie had schawin euident 25

he diet the  
xvi 3eir of  
his rigne, of  
christ 731.

St Boniface  
apostle of  
Germanie.

\* "Pictivina" presumably meaning—belonging to the (southern)  
Picts. The word does not occur in the Ecclesiastical History,  
where it is called *Whitthearn* and *Candida Casa*.

taknes and singular, of a spirit Apostolical, Pape  
 Gregorie the secund of y<sup>t</sup> name, thocht him Worthie  
 to be sent to Germanie, to conuert the Alemanis to  
 Christe: Jn quhilke Nacione, quhen he had put hand to  
 5 the pluiche, to receiue *yairof* proffite and gude fructe as  
 ane industrious persoune, and induet thame with al  
 faith as ane deuote *persone*, and with sik wisdome had  
 gydet all thingis, that the name of the maist cunning  
 and best leirned he obteynet amang thame all: At last  
 10 sa hard and sa hich in the hartes of this people he  
 appeired, that quhen he had ruited out of thair hartes  
 the Monumentis of all gentilitie, cleine out be the rutes,  
 and the croce of Christe deiper in had planted, thay  
 æsteimet him Worthie to be the first creatt Archi-  
 15 bischope of \**Ments*, and in al *manis* mouth to be  
 celebrat Apostle of Germanie. Bot quhen the Pape,  
 his halynes, vndirstude his Wisdome, Vertue, and  
 Jngine, with his autoritie decoret, legat he sent him  
 to France: that as he had brocht furth fair and plesand  
 20 fructe in Germanie, in France and to the kirk of that  
 cuntrey, he mycht labour with that sam felicitie: Heir  
 lykwyse, he throuch conuerteng of † Turing, Hassis, and  
 thir callet Austrasionis, had ane happie haruest, and ane  
 gracious gathiring. S. Boniface eftir this, returnis to his  
 25 awne Germanis, quhome throuch tyretnes he forsaiskis  
 nocht, bot throu<sup>t</sup> teacheng defendes, throuch trauel  
 Jncressis, & baith braid and Wyde erectes Monasteries  
 to God and to his Sanctes throuch Germanie. Heireftir  
 quhen he was verie soliste and kairful for his people,  
 30 that na way thay had beine infected with the Ethnik  
 errour and opinione of thair Nyctbour ffrysing, quha  
 war no<sup>t</sup> jit conuerted frome thair black Darknes; Jn al  
 haste thairfor he postis w<sup>t</sup> speid to ffrysing, and quhill

Archibis-  
 chope of  
 Ments and  
 legat frowe  
 the sait of  
 Rome.

He erectes  
 monasteries.

\* L. "Moguntiacæ"—of Mainz or Mayence.

† Thuringians and Hessians. "France" of the text must be understood as *Frankland*.

Heir is he  
martyred.

with al possible kair and diligens he thair was Instructeng  
thame, be sum malitious persounis, w<sup>t</sup> his marrowis is he  
put doune, heir is he honourit in this Earth with the  
glore of Martyrdome, bot in Hevin<sup>n</sup> his reward gratuslie  
hes he obteynet. The 3eir of our Lord dcclv his bodie 5  
first was transported to Traiecte, thaireftir to Ments,  
Thridlie to ffulde, quhilke labour a litle afor his deith  
he committed to Bischope Lull his successour; heir w<sup>t</sup> all  
religious honour is he \* maid off, and had in Reuerence  
be the citizenis, and nocht onlie this Prouince, consecrat 10  
to his name, dedicatis to him the first place, and estemes  
him for thair Patroun, bot evin hail Germanie ouir all  
haldes him for thair Apostle, and offiris him al obseruance  
and seruice quhat thay can.

Madulphie.

Madulphie skuilmaistir was that same tyme: quha of 15  
a singular ingine, hiche in Theologie, Notable baith in  
Greik and Latine, nochtwithstandeng he esteimet nathing  
(*superior*) to pietie and Religious lyfe. Quhen labori-  
ouslie and w<sup>t</sup> gret labour, throuch monie ffar cuntries,  
he had bene pilgrimme, at last he cumis to Malmisburie 20  
a toune in Jngland, and thair he fixis his sait; q<sup>r</sup> being a  
certane Wod and pleisant forrest, he delytet meikle thair  
to remaine; Thair he erected ane Monasterie Magnifik,  
to mony, quha gladlie and with gud Wil followit his hard  
and strait maner of lyfe, for the commendatione of his 25  
doctrine: This Monasterie The Jnglismen frome that  
† citie names Malmisburie, heir he in the same Mon-  
asterie lyis, eftir gret seruice to God, and to the com-  
moun Welth.

*Papes*—Gregorie 2, Gregorie 3.

*R. Emper.*—Anastas. 2, Arthemius, Theodosius.

*F. Kingis*—Clodouie 4, Chilperik 2, Theodorik.

\* L. "delatum"—carried hither.

† Or, from his name, *Maidulfsbury*.

## LXI. ETHFIN.

Ethfin the sone of Eugenie the 7, with *commoun* consent, and publik vote of all, is chosen and crouned king. quha quhen he was woundirfullie induct w<sup>t</sup> al ornamentis of vertue, he fand<sup>e</sup> out the way to nurishe  
 5 peace with his nychtbouris; and was verie diligent to purge the Realme frome the foul pudle of al wicked and malicious persounis: Constantlie he defendet the Innocent against Crueltie; the pure against the stout and mychtie: he wayted weill on<sup>n</sup>, be all meines possible,  
 10 that nathing de kayet of Justice in his Realme, quhithir it war in the Ecclesiastik or Secular Sorte. finalie defected throuch age, his strenthe sa de kayed, that quhen he was nocht able to beir the burdine of the Realme be him selfe, he cheiset of his Nobles four  
 15 Regentis to gouerne vnder him; to quhilkes four æquallie he diuydet the cuntrie; Jn \*thir four was a certane plesante forme of Vertue, bot vnder colour. of this maner amang thame he diuydet the cuntrie. to Donald Argyl; to Colan, Athole; to Murdoch Galloway; and  
 20 to Conrad, Moray land. Thay nocht samekle respecteng the publick effayres of the *common* Welthe, as thair awne vtilitie and proffit particular, to thair awne hous thay drewe all hame: throuch quhais fulishnes, or thair mischeiuous deides rather, the *commonne* Welth of  
 25 Scotland cam neir to de kay. Quhill Ethfin began to think how he mycht cal the *commoun* Weil to the alde state and forme, deith cuttit the threid of his lyfe. He dies the xxx 3eiris of his rigne; of our Lord dcclx2.

A Just and a true persone, manteiner of æquitie.

He dies the 3eiris of our Lord 762. xxx 3eiris he rignes.

Mony about this tyme backbate the Romane Kirk for  
 30 sum ceremonies thairin; maist vngodlie, and wickitlie; bot

\* L. "in quibus præstans quædam, sed fucata virtutis species eluxit"—they were distinguished for their remarkable, but counterfeit, show of virtue.

maist constantlie ganestude thame thir thrie Scotis amang  
 the first, Kilian, Colonnat, and Tholnamie, al Mounkis,  
 decored w<sup>t</sup> al the ornamentis of vertue: quhais desyre  
 to spred the Catholick faith was insatiable, sa that quhen  
 the boundes of Britannie could no<sup>t</sup> satisfie thame, thay 5  
 passe in far cuntries: quhair thay cum to Wirtsburghe  
 in Germanie, and thair, in setting furth the puritie and  
 sinceritie of the Euangel, constantlie ganestude the  
 ennimies of the truth; bowet, yie and brack the backis of  
 the heretickis, ouerthrewe the Jntinetiounis of al gentilitie 10  
 and paganisme, firmlie in quhilke doeng a lang tyme,  
 thay wrochte a notable Worke to God: and last of al  
 obteyned the palme of martyrdome in Germanie.

*Papes*—Gregorie 3, Zacharie, Stephne 2, Stephne 3, Paul 1.

*R. Emp.*—Leo 3, Jsaurik, Constantin 5.

*F. Kingis*—Helderik, Pipin.

#### LXII.—EUGENIE VIII.

Eugenie VIII. Mordakie, his sone, is appoynted to  
 rule the Realme. This king was verie infensiue to the 15  
 Regentis and Gouvernouris, quha of the commone gude  
 of the Realme maid thair awne particular proffit. Mor-  
 dakie, comprehendet in Treasone against the croune, he  
 causes to be heidet: the rest giltie of the \*commone  
 gude, he condemnet in a gret soume of money: Jn q<sup>like</sup> 20  
 doeng, to him selfe he procuired the fame of all æquitie  
 and richteousnes amang the people, and lykwyse a sin-  
 gular glore of moderatione, that in the beginning of his  
 rigne, he was rigorous contrare na man, that he nathir  
 did or said ony thing with seueritie. Bot as oft cumis 25  
 to pas, that quhen the myndes of men abundes in all  
 Welth and ydlenes, thay fal heidlings oftymes in al mis-  
 cheiffe: sa he now, throuch the name of the supreme  
 authoritie that he had, was drawin away w<sup>t</sup> his awne

first he  
 lyues laud-  
 able and  
 prais-  
 worthie.

\* L. "Repetundarum"—guilty of extortion.

affectiounis, suddanlie, J can nocht tell through quhat  
 wicked & malicious spirit he is steiret vp, of a gude  
 king, he is maid a cruel tyrann : quhairfor that na skaith  
 sulde fal in the Realme, his awne gaird doupit him  
 5 through w<sup>t</sup> quhingeris the seuinth 3eir of his rigne.

Thaireftir he  
 tynes him  
 selfe through  
 glottonie  
 and leich-  
 erie.

heir is he  
 alane be his  
 awne.

Artuillus ane illustir sone of the Nobillest Erle in Scot-  
 land, and Sedulius younger, Bischope in the south  
 cuntrey in Scotland, in this age obteynet ane glorious  
 name for thair Jngine and excellent vertue : Artuil in  
 10 Philosophie, Sedulie in Theologie.

Artuil wrot and sett furth a buik of the Mathematikis,  
 commendet for the exquisit Judgement of the wryter.  
 Sedulius in lyke maner, of the actes and monumentis of  
 the Counsell in Rome haldne and celebratt, left till his  
 15 posteritie a Notable Wark of al eruditione repleit : With  
 Bischope Pergust, in this counsell he was present.

Artuill &  
 Sedulius.

Sindrie wryte mony and meruellous things of S. Viro,  
 bot for thame al J accepte Surius, quhais proper wordes  
 J will set doune because thay make mentione of Scot-  
 20 land. Scotland, a birthful Jle of haly men, and in a  
 maner compare to the starnis in Number, quhilke through  
 the support and defence of Sanctes producet and brochte  
 furth S. Viro : this man forsaiking the honour of a  
 Bischoprie, cam to Rome ; frome Rome sent in Scot-  
 25 land be the Pape, he vset his office dylie and with al  
 deuotione, and eftir certane 3eiris sailing in ffrance, for  
 his haly lyfe he is æstemed Worthie to be confessour to  
 the king of France of that age, his name Pipinus ; and  
 that he mycht constantlie passe ouer the tyme of this  
 30 lyfe, the Monasterie of S. Petir in Franconia, to him this  
 king causet til erect, quhair in al tranquillitie he restis  
 in peace ; Thair lyes his haly and blissit body, at quhais  
 Sepulture ar mony benifitis to mony ane bestowet frome  
 hevin, through the grace of our Lord Jesus Christ.

S. Viro  
 Bischope.

Scotland  
 fertil in  
 haly men.

*Papes*—Paule 1.

*R. Emp.*—Constantin 5, Copronymé.

*F. Kingis*—Pipinus.

## LXIII.—FERGUSS III.

ffergus 3. Ethfinis sone, succedit til Eugenie. This king culde baith in simulatione and dissimulatione make a strange \*countenauns, for (*while*) he lyuet as a proper and particular persone, (and) he ouercoloured his wicked lyfe, to him natural, w<sup>t</sup> a certane feinjet schadow, 5  
 and false forme of true vertue. Bot how sune he ascendet to his supreme dignitie, to the dignitie of a king, he gaue him selfe clein and clair ouer to al vice and Voluptuous plesure; quha thairfor vnhappilie endis this lyfe as followis heir. ffor the thrid 3eir of his rigne, his 10  
 wyfe, quha culde nocht suffir his foull, inordinat, and voluptuous vaiging by her, stikit him in his sleip. Quhill the author of the slauchtir in the mein tyme lay hid, and no<sup>t</sup> schortlie was fund out, sindrie Courteouris war had in suspicioune, than fel furth the questioune quhilke of 15  
 thame it sulde be: quhilke quhen the Queine harde was sair displeiset, and culde no<sup>t</sup> suffir to heir, quhairfor Sche walde compeir in publick, and her selfe schaw, quhat Sche had done, and how Justlie, and her dolour thairfor. Now thairfor sche compeiris, and grantis her selfe to 20  
 haue slane the king; for quhilke cause, thay neid no<sup>t</sup>, sche sayes, put ony man to tormentis, for that, quhilke sche appinlie and planelie grantis of her selfe. Quhen this Sche had said, with a knyfe, quhilke vnder her claithis sche had hid for that vsse, Sche strykes her selfe 25  
 to the harte.

He followis  
the maneris  
of Eugenie.

He is slane  
be his wyfe,  
the 3eir of o<sup>r</sup>  
Lord 768.

The queene  
grantis wil-  
linglie quhat  
Sche had  
done &  
slayes her  
selfe.

Patto a  
Scot.

Patto, a Scot of his natione, and Abbot of Amarbarik, exceiding baith vertuous and cunning, he was sa kendlet with Godlie 3eale, as with a hevinlie fyre cunning doune frome aboue, that he tuik his Jorney to Saxonie to drawe 30  
 the darknes of hæresie frome the hartes of that people:

\* L. "Simulandi dissimulandique egregius artifex."



Charles the Magne, quha sa duchtillie \*dang doune  
thair duchtines, delyted sa mekle of his studie in preich-  
ing the sinceritie of the Euangel, and of his feruour in  
pluking vp hæresie, that quhen Suidbert Inglistman was  
5 departed this lyfe, he causet him be maid Bischope of  
Verden, eftir him.

*Pap.*—Stephane 4.

*R. Emp.*—Constantin 5.

*F. King*—Pipin, Charles 1, Magne his surname.

## LXIII. SOLUATHIE.

Soluathie, Eugene the 8 his sone, is to the kingdome  
preferit, elected, and crouned. This king was of sik a  
kourage, that he was bent to all kynd of preclare actes,  
10 Noble and douchtie deidis, as he naturallie had bene  
borne thairto. Bot the Podagra or Gout, quhilk of the  
Vehemencie of calde he contracted, Vttirle ouirthrew  
his preclare †Jugementis, and his Wittie and wyse  
counsel.  
15 With his nychtbouris, he euir keipet peace. the thrid  
zeir eftir his crouning, he slew Bauie, in battel ouircum,  
of the § yrishe blude, because he had mouet the Jles,  
and hiland men to defectione maliciouslie. Esilie and  
with litle trauel, put he peace amang sum Rebellis in  
20 Argyl, companiounis to Donald, quhome afor Eugenie  
had heidet. How prudent and Wyse he was in gouern-  
ing the commoune Welth, and Ruleng the Realme, is  
euident of this, that q<sup>n</sup> the Saxonis and Britonis war at  
deidlie feid, and continual slauchtir betueine thame on

He pacifiet  
his Realme  
& sa held it.

† Bauie  
slane.

Saxonis &  
Britonis at  
perpetual  
Weiris.

\* L. "Contumaciam armis fregerat."

† L. "cogitationes, consilia, conatus, prorsus evertit"—put an  
end to all his intentions, plans, and attempts.

‡ L. "Banus." The metrical chronicle calls him Macdonald  
Banis.

§ L. "Hebridianorum sanguine ortum"—sprung of the blood of  
the Hebrides.

baith sydes, throuch quhilke feid baith Nychtbour and deidlie, the Peichtis in thair guddis and ryches dounward began to declyne, he, J say, in sa gret truble amang sa neir nychtbours nationis, was with Weiris nathir vexed hame nor afeild, far off, or neir hand.

5

Sindrie notable cunning men of religiouse in Scotland.

About this tyme, in Scotland war sindrie cunning and religious persounes, and notable; to Wit; that maist Vigilant Bischope, and kairful for his flock, Macarius; the Cathedral Kirk of Abirdine was erected in this maris honour; than Diuincas, Archidiacon thair, Cogax 10 and Dunstan Abbotis, albeit sum alledge, thay fell in another tyme. Soluathie the xx 3eir of his Rigne departes this lyfe.

Soluathie dies 20 3eir of his Rigne of our Lord 788.

*Papes*—Adrian 1.

*R. Emp.*—Constantin 5, Lion 4, Constan. 6, with his mother Treme.

*f. Kingis*—Chairles the Magne 1.

\* The 4 Stemm, or digrie of kin and blude, suld heir be imprinted, of Kingis: of quhais lyfes and 15  
Notable actes the fyfte buke heir following will make mention, historicallie and declair.

\* In the Latin copy these "stems," or genealogical tables, are printed at the commencements of the different "books." The one here mentioned contains a portrait of Achaius, with his hand grasping what is apparently intended for the hand of Charlemagne, with whom, a note states, "*he made a perpetual league which the Scots have religiously maintained with the French until the present day.*" The heraldic shield, which in previous tables only exhibited the lion rampant, is here further adorned with what is intended for the well-known "Tressure flory counter-flory" of the present royal shield of Scotland, which is said to have first appeared upon the shield of Alexander II. about A.D. 1235. Bishop Leslie not only gives it a much earlier date, but interprets it to represent the *fleurs de lys* of France, introduced upon the shield of Scotland in memory of the league made with Charlemagne, "*enriched with a double line adorned with lilies, as a perpetual memorial of the league made with Charlemagne.*"

## OF THE NOTABLE ACTES OF SCOTLAND

## THE FYFTE BUKE.

## LXV. ACHAIUS.

EFTIR King Soluathius had followet the way of the fol-  
 loweris of nature, Achaius Ethfinis sone, Was æsteimet  
 as ane amang thame all cheiflie Worthie to take the  
 croune vpon his heid, baith for his quick prudence, in  
 5 quhilk he excellit in Judgement, and for his singular  
 pietie, quhairin he was noted to be sett alane. He  
 thairfor maist prudentlie perceiung in how dangerous  
 ane \* state now the Realme was, how Scopulous, <sup>145</sup> sten-  
 dirrie, or stanie, was the stedd, quhairon thay than  
 10 stude, how sair a plaig was till it, ciuile † weiris, in his  
 beginning, he gaue him selfe hail to repare that, and put  
 al till ordour, that Nichtbour fide being <sup>146</sup> but to rest  
 amang the commoun people, his Nobilis mycht, amang  
 thame selves, constantlie luue ilk vthir, through ben-  
 15 euolent keiping of kyndnes, companie, and freindschip.  
 Quhen this knott he happilie had ‡ knutt, and brocht  
 this his purpos to passe; he Invades the § Hiland men,  
 quha Wraket all about Dunbriton, and waisted that

Achai a  
 gude king  
 and a pru-  
 dent.

He drawes  
 the hartes of  
 his nobilitie  
 till him  
 through  
 fauour and  
 kyndnes &  
 driues away  
 the § hiland  
 men.

\* An "e" has been partially erased at the beginning of this word.

† L. "Quam difficili scopulosoque in loco versaretur Respub. quam civilis dissensio afflixit"—in how dangerous and rocky a situation was the state which was afflicted by civil discord.

‡ L. "feliciter nexuerat id negotium."

§ L. "Hibernos."

cuntrie. Thay fled for lyfe, and at last crauet peace of Achai, constantlie promiseng to keip gude ordour.

The 3<sup>e</sup>ir of  
our Lord  
was this  
788.

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Charles the  
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was this  
788.

About this tyme, the \* Jnglismen, partlie throuch the ryches, quhairin thay aboundet, partlie throuch greidines, that maid thame sa vnsatiabie vpon vthir menis 5 geir, sa trublet baith the ffrenche and German Seyis in Rubrie and Reiueng, that al passage of Treffik with strangeris, or traouelling to farr cuntries, Was neirby cuttit away fra Britannie. Quhairfor quhen Charles the Magne, (eftir Emperour,) saw the Riches of ffrence 10 gretlie cum to deokay, quhais riches cheiflie in thir dayis mekle consisted in merchandise and treffik with vthir Natiounis, to remeid this evill a mair commodious way, than this, he thocht, he culde no<sup>t</sup> find: To make a Leagge or band w<sup>t</sup> the Scotis and Peichtis against the 15 Jnglismen, quhilke being done, al thair forces mychte weil be hindret. He thairfor, Charles the Magne, J say, directes Legatis to the Scotis and Peichtis contrare the Jnglismen, concerneng this Band, that thay laying thair heidis together, mycht find the way of concorde. The 20 Peichtes vttilie refuses the conditionis offred. The Scotis, With blyth consent of the hail peple, acceptes the band, and Jmbraces al the conditionis, eftir that be the Nobilis of the Realme thay had beine Weil Weyit and considiret, eftir ardent † prayer, eftir discording 25 w<sup>t</sup> thame selves ilk w<sup>t</sup> vther, in maneris, eftir sure confirmatione of the band on baith handes.

Charles the  
magne  
sendis legatis  
to the Scotis  
and peichtis,  
craueing  
with thame  
to make a  
band con-  
trare the  
Jnglismen.

This thing, w<sup>t</sup> my selfe, quhen J weil Wey and consider, J nevir thocht vthirwyse nor can think to proceid, than of the Prouidence of God. for in truble and Vexatioune; ffrence culde neuir haue a stouter man of weir than a Scott; Nathir ffrence flurissing in her flouris, 30

\* L. "Angli"—the Angles.

† L. "diversissimis orationibus diversissimis studiis agitatum"—discussed in very opposing speeches, and with opposing interests.

culde neuir find a faithfuller freind than ane Scott, euir,  
J say, ȝit had, or hithirto culde haue.

How fauorable sall J say the ffrenche men haue on  
the vthir parte beine, and beneuolent agane to the Scotis?  
5 quhen all monumentis of Antiquitie, baith of the tyme  
by past, and present, cleirlye can testifie, that the ffrenche  
men with the Scott, quhair euir he mett, held him for na  
vthir than for a ffrenche man, than for a brother, than for  
a faithful obseruer of the alde, constant, confirmet band.  
10 This I thocht necessar heir to make mencion of, as a  
Wype be the way, that all baith ffrenche and Scotis may  
vnderstand, that be God, this band, to the confirmatione  
of baith the Realmes, Was confirmet, be this taken, first  
for the disagrement of the Nobilitie amang thame selves  
15 concerneng the samyn band: thaireftir how schortlye  
al in ane agriet, With blythnes consenteng together;  
quhilke band, can nocht without a pernicious Wick-  
itnes and mischeuous maner of deiling, be men can not  
be violat: cheiflie now quhen sa mony hundir ȝeiris ar past  
20 ouer, sa constantlie on vnto this day it hes perseueiret  
vnuolat.

The band  
betuen the  
Scotis and  
ffrench is in  
perpetual  
confirmet.

Thir ar the conditiounis of the band.

The condi-  
tiounis of  
the band.

- I. That the freindschip betuene Scotis and French  
is nocht bund for a certane tyme, bot to in-  
25 dure perpetualie in al æternatie.
- II. That quhat Jniure ane of the tua Natiounis re-  
ceiues of the Inglishmen: sal be done as vnto  
baith.
- III. That quhen the French is inuadet be the Inglis,  
30 the Scotis sal rais ane furnist armie, nocht-  
withstandeng vpon the French expenses.
- IIII. That quhen the Scott is Jnuadet be the Inglis,  
the french sal assist; vpon thair awne ex-  
penses.
- 35 V. Gif Scott or ffrench, priuat or publik, susteine  
ane Inglis with counsell, money, or furnissing,

contrare Scott or French ; with baith, he sal be accuisset of Traison.

VI. That the french With the Jnglis sal neuir bind,  
bot w<sup>t</sup> cōsēnt of the Scott, nathir Scott bot  
with cōsēnt of the French.

5

To thir conditionis of peace, this, for a conclusionē was agmentēd, that thir conditiones publikelie Writtne in Parchement, and seilet with the Seilis of baith the kingis, sulde pas to the posteritie following, frome age  
til age perpetuallie through all generatiounis.

10

Williamē,  
alias, as  
pleisist sum,  
Gubielm.  
Achai his  
bruther to  
cōfirmē the  
Band passis  
in france.

Ja supplie  
of Charles  
ye Magne  
four thou-  
sand men of  
Weir Scottis  
with Guli-  
elme ar  
sent in  
france.

That this band, quhilke all the Scotis sa Willinglie imbracet, mycht in France be cōfirmet, king Achai sent his bruther Williamē to ffrance, accompaniet with vthir  
four, to wit, <sup>11</sup> Clement, Jhone, Raban, and Alcuin,  
quha war of sa Noble and quick Jngine, that of all  
thingis, thair knowlege Was nocht litle, bot verie  
notable, meruellous, and mekle. And that king Achai  
mycht schawe furth a cleir signe and takne of his Cour-  
agious Courage and mynd toward the frenchmen, to  
Charles the Magne, quha that tyme, had cruell and cō-  
tinuall Weiris w<sup>t</sup> all christian ennimies, he sent to his  
supplie, four thousand men of Weir.

15

20

Quhen Raban and Alcuin had endit thair legacie, to Scotland thay returne. This quhen Jhone and Clement  
schortlie intendet, the king, Charles the Magne, throuch  
his prayer and ernist requeist stayis thame baith in  
ffrance. Thir tua War sent to the Academies, to Jn-  
structe and bring vp the youth in discipline and ver-  
tuous sciences: Jhone to Pauie, a citie in Lumbardie,  
Clement to Paris. Charles the Magne nocht lang afor,  
had baith thir colleges foundet.

25

30

The first  
fundatiounis  
of ye col-  
leges Paris  
and Pauie  
war laid be  
tua Scottis-  
men Clem-  
ent and

Heiroy may be seine, as be mony, in Monumentis of Antiquitie, is furth sett, that the maist politik studies, and maist solid doctrine, quhilkes flurische in Acadamies or Colleges throuch France, this day, of the Scotis, as of  
thair first fountanis to haue sprung.

35

William, in the meane tyme (or, \*evin, as now pleises  
 the peple, in this age to say, Scotis Gulielme) With  
 Charles the Magne Wrocht worthilie, and duchtilie did  
 in the Weiris; quhair becaus he had subduet mony,  
 5 quha war blindet w<sup>t</sup> the errouris of Mahomet; had  
 restoret Pape Lion the thrid to his former honour and  
 dignitie; Had put the Citie of Florens, than wracket  
 and ouirthrowen, to the alde libertie; he wan a maist  
 Magnifik and glorious name in the Weiris. ffor albeif  
 10 thir deidis of actiuitie appeiris to proceid of Chairles the  
 Magne, vndir quhais chairge than was William: 3it  
 monie mekle referris cheiflie to William, becaus q<sup>n</sup>  
 charles the Magne was absent, William had ay the first  
 place: 3e the verie citizenis selves of Florence, sett furth  
 15 a law of the Lionis, quhilkes the kingis of Scotis weiris  
 in thair armes, that of the commoun gude of the citie,  
 euir thay † sulde be fed; Jn perpetual & thankful re-  
 memberance of that benifite, quhen the Citie of fflorence  
 Was put to libertie, be the king of Scotis sone Gulielme  
 20 foirsaid.

Jhone, of all  
 eruditone  
 and science  
 repleit.

The preclair  
 and notable  
 actes of  
 Scotis Wil-  
 3eam.

Jn Florence  
 the lionis in  
 remembrance  
 of the Scotis  
 ar fed.

Quhen thir feildes War fochten, and thir Weiris worne  
 out, William returnes to ffrance: quhair, with Chairles  
 the Magne, maist hartilie, and w<sup>t</sup> al cheir & blythnes he  
 was accepted: he mairatouer with a blyth and cheirfull  
 25 countenans, of Chairles the Magne, nocht only was re-  
 ceiuert, bot evin with gret giftis and magnifik, for sa  
 thankful labour, sa faithfullie Wrochte baith in Peace  
 and Weir. Within a few days, eftir this, Wil3eam passis  
 in Germanie.

30 Quhen now he had na bairnes, bot mony landis,  
 through the beneuolent fauour and grace of Chairles the

\* Neither this parenthesis nor the similar remarks in the margin  
 of p. 264 is in L. text.

† L. "legem de Leonibus publico civitatis sumptu alendis scisce-  
 bant"—they decreed by law that lions should be kept at the public  
 expense.

Wilgeam in  
Germanie  
erectes  
Monasteries.

Quha heir  
ar Jnclosit  
suld haue  
lettiris, or as  
we speik  
be lettiret.

Na man bot  
Scotis, in  
thir Clostiris  
sulde be ad-  
mitted in  
Abbotis or  
Mounkis.

The armes  
of ffraunce ar  
conioyned to  
the Scotis  
armes.

Magne, and being in extremitie of 3eiris, and in his alde age, this way he dedicatis him selfe to Christe, and al that he had, as to his Author and Saluour; baith in Germanie, and Jn Jtalie, he causes to erecte mony monasteries of S. Benedictes order, and prouydet thame 5 abundantly how thay mycht lyue, and straytlie commandes, that quha in thir Clostiris war to be professit, sulde studie to *lettres* and vertues with all possibilitie.

That, farthermair, remembrance of him mycht neur 10 cum in obliuion of forgetfulnes, he institute, that quha war nocht sprung of the Scotis natioun, in the numbir of thir Mounkis sulde nochte be receauet; mekle les be admitted to the digrie of ane Abbat. Throuch his example, vthiris Princes of Germanie, mouet of deuotioun, 15 eftir him erected sindrie Monasteries, to Mounkis of our Natioune, as may be seine: and as may cleir anuich testifie the Monasteries, quhilkes commounlie euin this day beiris the name of Scot, called the Scotis Clostiris, in quhilkes, as We see, Scotis 3e in this age haue beine 20 Abbatis, as in sum places thay zit ar, still in thair dignitie and kuir.

Chairles the Magne, that this band, confirmet betuein Scotis and French, he mycht zit firmlie confirme, be ane perpetual monument, and that sum way he mycht 25 make it knawen to the generatiounes to cum, and to the posteritie following, of quhat inclinatioun and mynd he evir was to the Scotis Natioune, & toward thame how bent he was ay, the armes of ye Realme of ffraunce, with the armes of the Realme of Scotland he coupled together, 30 cumnily, craftilie, and workmanly, of this maner: The Lione he settis in the midis; than tua lynes, on the vttir syd, Wouen in threid of golde, to quhilkes Ingeniouslie ar coupled the Lillies \*inwouen, inwounde, and

\* L. "transversa et quasi trajecta"—placed counterwise, and as if drawn through the lines.

drawin throuch, as it war : quhilk in the Scotis Armes  
this day may be seine with vs.

- Bot that we may returne to him, quhomfra we cam, to  
witt, Achai, With our historie : Hung king of Peichtis,  
5 beseikis Achai to help him, quha is sair vexte and  
vniustlie, be Athelstane king of Easte Saxone. Achai  
heiring this, is present with speid, with ane armie of ten  
thousand Scotis, men of weir, to the supplie of Hung,  
and refutatioune of Athelstane : The Borderis of Nor-  
10 thumbirland with sword and ffyre he ouirthrawis : and  
finalie returnes With a fatt praii. As he returned,  
Athelstane followet in haste, evin vnto Haddingtoun.  
Hung stayis, intending the neist day, with Courage to  
meit thame. bot sair feiring the power of the ennemie,  
15 sa mony in multitude, thair armie sa grett, almaist thay  
fell in despair, quhairfor Hung, the hail nycht, was  
ardent in prayer to God and S. Andro, vpon quhais  
protectioun, the Scotis Natioune dependis, quhair-  
through he obtainis helpe. ffor the Croce, quhairvpon  
20 S. Andro diet, vnto al thair present suddanlie appeirit, in  
viue and bricht colouris, in a maner, sett in the Aire.  
Hung, and al that tuik his parte, eftir this thay had seine,  
war of sa stout a spirit, that al the Scotis persuadet thame  
selfes this to be a fortakening, to thame, of Victorie, and  
25 to the Ennemie of tinsell. The neist day thay meit. At  
this 3oking, the Saxounis war sa slane doune, that of al  
thair armie, skairse chaipet fyve hunder. Athelstane  
thair king thair being slane, the place quhair that feild  
was strukne, was eftir named Athelstane, and that fra  
30 him.

- Quhen Hung this worthie and glorious victorie had  
obteynet, the kirk, than called S. Rule, he dedicate to  
S. Andro : and the sam kirk he amplifiet, with mony  
giftes, and riche rewardes liberallie : and that sa Noble  
35 a victorie suld nevir be forghett, quhen he was about to  
Joyne w<sup>t</sup> the Ennemie, S. Androis croce was ay borne

Achai cuwis  
w<sup>t</sup> supplie to  
the Peichtis  
costrare the  
Saxonia.

S. Andro  
patroun of  
the Scotis  
& peichtes.

The Sax-  
ounis ar  
woun be the  
Scottis and  
Peichtis.  
yair king  
slane at  
Athelstane.

Befor ye  
Scotis the  
croce of S.  
Andro in  
battel is  
borne.

befor in the Ansigne, and armes of the cuntrey. This the Scotis, evin vnto this day obserues maist religiouslie, in remembrance of y<sup>t</sup> victorie wonn through the helpe of S. Andro.

King Achai  
dies the 3eir  
of his rigne  
32. of our  
Lourd 819.

Quhen king Achai had the Realme honorablie 5  
gouerned, now xxxii 3eiris, he departes this lyfe, the 3eir of our Lord dcccix, and is buriit in Kilmacolme.

Denot men  
in Scotland.

At this tyme flurished in Scotland mony deuote men & of solid doctrine: amang quhom war Geruadie a Notable preicher in Morayland, and Bischope; Glacian, 10 and he lykwyse Bischope; Modan, Medan, baith Religious brethren and Mounkis. War now lykwyse ane called Jhone,<sup>148</sup> Scott in surname and Natioune, and Claudie Clement, quhome We said afor passed to ffrance; and war mekle to the succour of S. Bed in \*Philos- 15 ophie, baith in Greke and Latine.

Scotis ye  
first authors  
of the  
schullis in  
Paria.

Quhen Clement and Jhone forsaidis, baith appeirand- lie of a mirrie ingine, publiklie in Paris proponed thair Eruditioune and doctrine, to be saulde to all man. Quhilke Chairles the Magne, king of ffrance, putting to 20 profe, a Noble †propyne he offiret, (and succeeded) Jn Paris to appne vp Schuilis of Sciences, Philosophie, and Theologie. This Jhone, quha naturalie was iocund, Jellie, and mowsum,<sup>149</sup> was sa familiar, and in fauour with the king, that in his honest, wittie, mowsum, and 25 mirrie conceitis, he delytet mekle, and had gret plesour, and vset his cumpanie verie familiarlie. quhairof this was ane euident takne, that quhen the king in table askit him in mirrines, for the king mowit verie oft with him, quhat was betuene a Scott & a Sott (for a Sott in 30 ffrench commounlie thay cal a fule) Jhone answeris, the burde: wittilie and wylelie tuecheng the king, betuene quhome and Jhone was the table.

The honest  
conceitis of  
Johne Scot  
with ye  
king & de-  
lectable.

\* L. "in Græcis, Latinis ac Philosophicis literis"—in Greek, Latin, and philosophical literature.

† L. "proposita laute mercede"—with the offer of a rich reward.



The Roman Jmpire at this tyme, was diuidet into tua The Jmpire diuidet.  
*partes*: the \* Easte parte of thir tua, in gouerneng fell  
 to Chairles the Magne, eftir mony wicht and worthie  
 actes. Was lykwyse, in thir dayes a counsel of thrie  
 5 hunder and fiftie Bischopis haldne at Nice against the  
 secte of Jmagebrekeris, thair name Jconoclastæ, from  
 Jcon, quhilke in greke is namet anc Jmage in Scotis:  
 This † Counsel is called the counsell of Nice; quhair  
 manifestlie was prouen, and confirmet be rasounis maist  
 10 cleir, euident and sure, the vsse of Jimages to be cleine  
 of all superstitione. And that na man throuch scruple  
 of conscience doubtte heiroy, the fathiris of this Counsel,  
 in thir few and notable wordes, comprehendet (it) as The decreit of the Coun- sel of Nice anent the Jimages.  
 followis in latin: and than in Scotis.

15 ‡ Hanc videas, sed mente colas, quod cernis in ipsa,  
 Nam Deus est, quod imago docet, sed non Deus ipsa.

The Jmage teiches, quha is God,  
 Quhilke man behaulde suld outwardlie,  
 And ken thairby Rycht, Euin, and Odd;  
 20 Man, God sulde Worschepe inwardlie.

Jn thir dayes, that notable Historiographour deacone  
 Paul, Wrote the notable actes of king Desiderie &  
 thame of Lumbardie, to quhilke he eiket viii buikes of  
 Eutropius his historie, quhair, of the Scotis Natioune he  
 25 speikes mekle. Afor this tyme, the Jnglishis historie  
 wryteris makes mentione of mony kingis of Britannie.  
 Bot because, afor the Romanis cam in Britannie, few  
 notable actes of thair kingis ar put in memorie, bot  
 q<sup>n</sup> Britannie was gouerned be ye Romane Proconsules,  
 30 thaireftir, in sevin Regimentis, deuydet be the Saxonis,  
 Jnsafar, that a certane and sure ordour of kingis coulde  
 no<sup>t</sup> weil be collected, quhill quhen Egbert had dan-

\* L. "occidentalis"—western.

† This sentence is not in L. It was the *second* Council of Nice.

‡ Look on this (image) but let your mind worship that which you distinguish in it. For it points out that which is God, but it is not God itself.

tounet al the rest, began to be king ouer al Jngland ; heir appeirandlie the Catalog of the kingis of Jngland began.

*Papes*—Lyon 3, Stephan 5, Paschal 1.

*R. Emp.*—Constant. 6, Chairl. the Magne, Ludouik 1.

*f. Kingis*—The sam Lud.

*Jnglis Kingis*—Egbert, first King of al Jngland.

#### LXVI. CONUAL.

A gude  
prince he is  
fund to be.

Eftir the deith of Achai, Conual, Fergus his thrid sone, began to Rule the Realme. This king esteimet sa mekle of Hung king of Peichtis, that in al his effayris, 5 and actiounis quhateuir, he Hungs counsel first Walde vse, w<sup>t</sup> quhome, the bande of peace ance confirmet, he neur brak in the leist iot, bot constantlie keipet.

He dies in  
peace, the  
3<sup>er</sup> of his  
rigne of o'  
Lord 824.

Heireftir nocht lang, Hung resyignes his kingdome, 3it alyue, into the handes of his sone Dostolarg, and 10 schortlie eftir he dies. ffollowis him within a few dayes Conual, the fyfte 3eir of his rigne, throu dolour of his freind Hung deid.

Tanco a haly  
Bischope.

Quhill this king ragne, Tanco, a Mounk of S. Benedictes ordour, succidet baith to the Abbacie of Patto, 15 and to his Bischoprie, forsaide, of Verden in \* Jngland : for he, Tanco, to wit, followed Patto to Saxonie, intendeng to illuminat that cuntrie with the verie true catholik lycht, albeit a peple of nature Wylde, and malitious, stout and stiff, in thair errouris. Bot Patto inflammet 20 with the feruent 3eale of martyrdome, scharplie corrected thair vyces, quhairfor, the peple in thair wod furie and Jre, slew that haly Bischope, and sa with the glorious palme of martyrdome he was decored.

*Papes*—Paschal 1, Eugenie 2.

*R. Emp.*—Ludouik 1, Pius.

*f. Kingis*—Chair. the (*Magne*), Ludo 1, Pius.

*Jngl. Kin.*—Egbert.

\* “ In Jngland ” is not in L., which reads—he succeeded Patto, both as Abbot in his Monastery of Amarbaric, and as Bishop in the Church of Verden (*Kaiserwerth*).

## LXVII. DONGAL.

- Quhen Dongal, Soluathie his sone, was maid king, he is seueur.  
 sum for \* his dissolut maneris, and his gret seueritie to  
 the Nobilitie, conspyret his deith. And that thay mycht Jnuiet be his Nobilitie.  
 find sum colour to cloke thair cryme, and defend thair  
 5 honestie; thay elected Alpin, Achai his sone, quhome  
 thay mayd king: Alpin, mair for feir of daynger, nor  
 defending † of the Realme, ay defendet thame, bot seik-  
 ing out be al meanes how he mycht fle, at last he fled  
 vnto Dongal; the hail mater appnes vp, and him selfe  
 10 purges. The king meruelling of sik fayth and truthe in The fayth and truth of Alpin to Dongal.  
 a young man, began to commend him, accep(†) his cum-  
 panie maist familiarlie, and eftir that his conspireris war  
 knawen, to vse his diligence against thame.
- Quhill in Scotland this was done, Egan, to obteyne  
 15 the kingdome of the Peichtis, murthiret his brother  
 Dostolarg, and him selfe schameleslie polluted with  
 licherous incest: for he mariet Brema his brotheris  
 Wyfe, against her will: quhairfor sche, abhorring baith  
 his companie, and impietie, in his chambir sleiping,  
 20 him sticket.
- Throuch this occasioun Alpin thinkes, that he Justlie  
 may craue the kingdome of the Peichtis as rychtuos  
 heire, because Fergusia was his lawfull mother, dauchtir  
 to Hung king of Peichtis. The Peichtes be na meanes  
 25 wil suffir to be vndir the Jmpire of a stranger; quhairfor,  
 thay ‡ frederich elected for thair king, Dongal in the  
 meane tyme defendeȝg Alpinis cause. Heir schortlie

\* L. "qui fluxos & solutos suos mores, arcta Dongalli disciplina devinciri ægerrimè patiebantur"—some who could not brook that their dissolute ways should be restricted by the rigid discipline of the new king.

† L. "quam studio regni se agglutinarat"—who more out of fear of danger to himself, than from desire of being king, had joined himself to them.

‡ L. "Feredechum."

Dongal dies  
the 6 of his  
rygne.  
of o' Lorde  
830.

weiris ar begun betuene Scotis and Peichtis. Dongal,  
passing the riuer of Spey with an exceiding armie,  
drounis, the saxe 3eir of his rygne.

Kortill, scotisman, Jnspyret w<sup>t</sup> a deuote spirit, mekle  
bent in the Catholik fayth, paste into Saxonie: quhair, 5  
quhan lang he preichet had the christne faith, sinceirly  
and trulie, to \* Verden, he succidet bischope, eftir the  
deith of Ceuelo: at last the fyrie furie of the peple put  
him doune.

*Papes*—Eugenie 2, Valentin, Gregorie 4.

*R. Emp.*—Ludouik Pius.

*f. King*—The sam, w<sup>t</sup> his sone Lotharie.

*Jngl. King*—Egbert.

#### LXVIII. ALPIN.

Alpin, Dongal now deid, the kingdome receyues, and 10  
with ane armie moues vpon the Peichtis; for the Jniure  
of thame receiued, now thinkeng to reuenge. followes  
a cruell battel, to baith the Natiounis lamentable: bot  
the Peichtis tint this ffeild, throuch tinsell of thair king,  
& mae slane doune. farther the Peichtes eftir this, war 15  
na lesse trublet with Nychtbour feades than with externe  
Weiris, a lang tyme: for, first, Brudie, † ffrederiches  
sone, his father slane, was called to the kingdome,  
quhome thay schortlie lykwyse dispatchet, for his  
Jmprudent and Jll gouerneng. To Brudie succidet 20  
his younger brother Kennethie; quha evin sa, throw  
fraud of his awne, perissed. followet him another  
Brudie, a stout man and a baulde: quha in al possible  
haste, sent legatis and propynes to Edmie king of  
Britannie, quhairthrow he steiret him wp against the 25  
Scotis. Brudie, throw hope of Edmies helpe, was sa  
proud, that with ane armie he cumis till a place, to

\* L. "Vercensi."

† L. "Feredechi."

name, Horestia, quhair w<sup>t</sup> ws he meitis and obteynes a noble Victorie. Jn this Battel is Alpin takne, at the command of Brudie, heidet : stukne on a stake and borne to Camelodun his heid. As now in thir dayes  
 5 will testifie the place, quhair Alpin was heidet, takeng the name fra him : the place is neir Dundie, and from Alpin now namet \* Pasalpin. of his rigne the 4 3eir.

Agane is  
 fochten w<sup>t</sup>  
 the Peichtis  
 Alpin takne,  
 is heidet, of  
 his Rygne  
 the 4 3eir :  
 of our Lord  
 834.

Harrukie, inspiret with the sam Spirit of God, quhilke inspiret thame, of quhome afor we made mentioun, to  
 10 Saxonie takis his iornay. Heir, eftir sair trauel and truble, cumer, kair, and mony meruellous vexatiounis, patientlie for the kirk of God susteineth, first he receiues the Bischoprie of † Verden, neist the croun of martyr-dome, with his societie forsaidis. Thir *cam* nocht heir  
 15 called be the Princes, nathir be the Nobilitie of this natioun, bot drawin be the God of luue, to instructe that barbarous peple in the preceptes of pietie, as Crantsie constantlie descriues, how Patto and Tanco, at Rome, be the Pape, was canoniset.

S. Harruk  
 martyr.

*Papes*—Gregorie 4.

*R. Emp.*—Ludo 1, with his sone Lotharie.

*f. King*—The sam.

*fngl. King*—Egbert.

## LXIX. KENNETHIE.

20 Kennethie now succeidet, eftir his father Alpin, baith to the kingdome, and to the reuenge of his fatheris deith, quhen this king saw his peple sa sair ouirthrowin in the former feild, and brocht in sa deip dispair of gude luck to follow, in this, his hail intentioun he sett to *conforte*  
 25 sa *conforteles* hartes, and bring thame in hope of bettir luck : and first his Nobilis, sair discouraget, he vpsteiris to take Weapounis : than through the cuntrie spred this word, that the Peichtis war sa balde of the former

Kennethie  
 succedis to  
 baith the  
 Realmes  
 lawful syre.

He steiris  
 thame vp to  
 straikis.

\* Bas (Gaelic) = death.

† L. Vercens.

battel, that thay swore the grett aith, neuir to bind with the Scotis, bot w<sup>t</sup> this conditioune, the scot's name neuir mair to be had in \*remembrance. Among the peple this worde ran sa ryffe, that thair calde courage turnet now in a hett furie contrare the Peychtis; Kennethie in haste gathires his peple, balde, and bent to invade the ennemie, in defence of thayr rychts, and reuenge of that Jniure: Neir Striuling thay 30k, quhair, eftir the Peychtis oft had † won the victorie, amais he slayes thame ilkie man, with thair king Dunster. Kennethie now sa couragious of sa cruell a Victorie, invades thair cheife citie Camelodun; heir he ouirthrowis the hail Jnhabitouris, man and wyfe, butt ony acceptioun of persone; than throu and throu passing all the Peychtis prouinces, and vniuersallie thair hale cuntries, neirby the name of that Natioune he putis in obliuione, and out of memorie. quha chaiped his hand, fled outhir to Denmark or Norway, or than, helde thame verie quyett in Northumbirland.

Kennethie  
destroies ye  
Peychtes  
vniuersalie.  
The citie  
Camelodun  
he makes  
sequal w<sup>t</sup>  
the ground.

Northumbir-  
land and  
Hirtha ar  
the bordiris  
of Kenne-  
thies king-  
dome.

He gaue  
new names  
to thir  
landes, and  
parted  
thame  
amang the  
Scotis.

Sua that peple of the Peychtis, cam til ane end, xi hundir 3eiris, eftir thay cam into Albion. This king now boundet the Scotis kingdome frome Northumbirland to Hirtha. quhen this battell was strukne, he distributis the Peychtis cuntrie to his awne housband men to labour and tile, quhilke now lay waste, to ilk a portioun. fra this tyme furth, mountenis, Riuieris, and regiounis in thir partes, war namet with new names. for example we cal now the regiment's Angus and Mernis, quhilkes afor tymes Horestia; and quhilkes Kennethie gaue to tua brethir, fra quhome thay tuke thir names: the name of the ane of thir brethir was Merna, the name of the vther Angus: sua sal 3e find na place,

\* L. "nisi Scotico nomine deleta"—unless the name of Scot were abolished, they would never make peace with them.

† L. "Post multas victorias ante relatas"—after the many victories previously gained.

excep Laudien and Anandale, that now thayr alde  
names <sup>150</sup> reteynes.

Kennethie, quhen this was done, causet to trasport  
the Marmour chair frome Argyle to Skune. He Insti-  
5 tute mairatouer, that the Scotis kingis fra that furth, in  
that chayre, in Skuin suld be crouned. Quhen he had  
pacifiet his cuntrey, layd asyde his alde ennimies, sett  
out lawis to be ratifiet, quhilkes in the beginning of this  
historie we \* breiuet, and gouernte the Realme had  
10 prosperously, this lyfe happilie he departes, and is buriit  
in Jona, the 3eir of God 855.

his haly  
lawis.

He dies the  
3eir of his  
rygne 20, of  
o<sup>r</sup> Lord 855.

*Papes*—Gregorie 4, Sergius 2, Leo 4.

*R. Emp.*—Lud. pius, with his sone Lothar. Lothar alane,  
Lud. II.

*f. King*—Carle 2, Caluus.

*Engl. King*—Egbert, Etheluolp, or Edelfe.

## LXX.—DONALD V.

Quhen Kennethie was deid, succidet his german  
brother Donald: quhom nouthir the lue of vertue,  
nor exemple of his brother, nor desyre of honour and  
15 glore, evir culde moue to ony pietie, bot throw licencious  
licherie, and voluptuous, wraket that flurishing kingdome,  
amplifiet with al kynd of felicitie. Throw this occasioun  
the Peychtis, quha in Northumbirland lay hidd, thinking  
gude to take † tyme in tyme, with ane armie of Saxonis  
20 and Britonis, Scotland invades, or thay war Warr, and  
suddanlie. Donalde with ane armie meites thame, neir  
Jedburghe: heir thay iune, the Peycht flies. the king  
with his companie, proud and presumptuous of that  
Victorie, neglecteng thair awne saifgaird, kairles of thair  
25 awne defence, lay the nyxt nycht skattired al out of  
ordour, <sup>151</sup> Wachting the wyne, but ony Watche, lyk

a Vitiuous  
man of lyfe.

The banist  
Peychtis  
Scotland  
invades & ar  
ouircum.

\* L. "Epitomen fecimus."

† L. "occasionem arripientes"—seizing the opportunity.

The scot's  
ar ouircum.

He is redi-  
met vndir  
hard condi-  
tiounis  
castne is in  
prissoun be  
his awne.

putis hand  
in him selfe,  
the 3eir of  
his rygne 6,  
of or Lord  
86o.

fuiles, but feir, in drunknes and harlatrie : the Peycht(s),  
seing thair tyme, thocht weil not to neglecte it ; quhair-  
for, about midnycht thay brek in vpon the Scotis, as  
they lay all deid drukne in the Campe, slew to the  
numbir of xx thousand, thair king Donald, w<sup>t</sup> mony of 5  
his Nobles, thay captiues tak. Donald, to set him selfe  
at Libertie, gaue ouer al betuein Striuling and the wattir  
of Clyde to the Saxounis and Britonis, and farther bande  
him self vndir a conditioun to pay thame a 3eirlie  
summ off money, in name of ane annual rent & tribute. 10  
Quhen now he was maid frie, forghetting all distres,  
nocht remembering of the scourge of god, returnis till  
his ald maner of lyfe, mair liberalie than afor. At last,  
all man objecteng to him thair indigne seruitude, and  
thraldome vnworthie, quhilk than thay war vndir, the 15  
sair and cruell slauchtir foirsayd, throw this vnhappie  
gydeng, thay cast him in prisoun, quhair, throw dis-  
pleisour he putt hand in him selff, and as he leifet, sa he  
endet, the 3eir of his rygne 6.

The Jnglis Saxounis, in remembrance of this feild, 20  
the Castell of Stiruiling erected agane : in this castell  
they cuinzeit a certane kynd of money, quhilk we  
commounlie call Sterling money, quhairfra, the opinioun  
of mony now is, the sure and ry<sup>t</sup> way of cuinzieng to  
haue procedet. al the vsse of that money, 3itt in thir 25  
dayis is vset throw all Jngland : thay lykwyse, casting  
doune the trie brig, quhilk the Peychtis had sett ouer  
the Wattir of fforthe, erected a fayre stane brig, now  
called the brig of Stiruiling, in sygne of Victorie, in  
midis quhairof the Croce of our Lord thay sett vp, as 30  
thirr verses ingrauen wil \* 3itt testifie, heir following, in  
Latin : than in Scotis.

\* L. "insculpti sunt" — were engraved. Leslie does not say they existed in his time. The bridge here alluded to is not the now existing old Bridge of Stirling, which was built in the thirteenth century. The former was some distance to the west.



Anglos a Scotis separat crux ista remotis,  
Arma hic stant Bruti, stant Scoti sub hac cruce tuti.

- This croce vpset heir : is to schaw  
How Scotis frome Inglist, sall indure :  
5 Heir Brut, his armie, men may knaw,  
Wndir this croce, scotis men ar sure.

Jn the meine tyme, the Peychtis, authoris of this  
horrible slauchtir, be the Saxounis ar chaist out of hail  
Albion, and hunted lyk dogis.

- 10 ffluriset at this tyme a cunning man and deuote, his  
name Raban: quha naturalie vertuous and weil in-  
structed in sciences, maid mony ane the bettir of his  
abundant benifites: Bot quhen he, in britannie, thoct  
weil (he) was nocht able to performe his intentioun, sail-  
15 ing in ffrance, he cumis to Paris, quhair in a schort tyme,  
he bryngs that Academie, first foundet be the Scotis, to  
gret perfectioun; for he studiet mekle to bring vp the  
youth, publiklie and priuatlie, in Philosophie, Rethoric,  
Astronomie, and Theologie, in quhilkes him selfe had  
20 profited not lytle with Alcuin, Inglistman; quhilk quhen  
he had done, to the ordour of S. Benedicte he dedicatis  
his awne youth. A graue man, now cum to zeiris,  
wt gude wil, and full consent of all his brethir, Abbot  
of fuld in Germanie he is chosen, thairestir promouet to  
25 the Archbischoffie of Mentis, with al deuote and gude  
example, quhen x zeiris thair he had gouerned, this  
lyfe deuotly he departes, with al honour. The cunning  
buikes repleit of singular eruditoun, quhilkes he wrott,  
and set furth, ar infinit, almaist innumerable. of him  
30 wrot a certane man of a singular Judgement, thir Wordes;  
that nathir in Jtalie or Germanie his lyke or æqual Was  
to be funde.

Raban of  
excellent  
vertue and  
lerning.

The Mon-  
asterie of  
fuld in  
Germanie.

*Papes*—Benedict 3, Nicolas 1.

*R. Emp.*—Ludouik 2.

*f. King*—Carl 2, Caluus.

*Inglist. King*—\* Etheluop, Ethelbad, Ethelbert.

\* L. "Etheluolpius, Ethelbaldus"—Ethelwolf, Ethelbald.

## LXXI.—CONSTANTIN II.

A gud  
prince and  
godly.

Constantin, Kennethies sone, is crowned king. Eftir  
his crowning, in Skune he proclames a conuentione,  
quhair mony lawis, gude and godlie for the weil and  
commoditie of his cuntrie, he institutes and settis furth.  
throw thir lawis he reformes the hail kingdome, vicious 5  
afoir throw the vices of Dongall, and Wraikit. Enme  
a hiland man, vtterlie abhorring lawis, or strait discipline,  
raiset a tumult w<sup>t</sup> his hielandis contrare the Jncuntrie,  
for quhilk he Was tane and hangte. Quhen Constantin  
his Realme now had put to rest, in dainger be the 10  
Danes he fallis neist. for Cadan king of Denmark,  
steiret vp throw requeist of the Peychtis, that lay amang  
thame banist, sent thir tua brether Hungar and Hubb  
With ane gret armie against Scotland: quha landing in  
ffyfe, wrocht grett crueltie vpon the pure Jnhabitouris, 15  
and left mony examples of mekle barbaritie.

The Scotis  
wins the  
first victorie.

Quhen Constantin knew of thair landing, in haist he  
entiris in Fiff with ane armie: and heiring the ennimies  
to ly in sindrie Campis, he settis vpon Hubb seperat fra  
his brother, and slays thame amaist ilkie man, w<sup>t</sup> thair 20  
gouvernour Hubb. Hungar not feiret, bot furious for  
his bruthiris slauchtir, invades the Scotis, within few  
dayes, or thay wist, and wrocht a cruel reuenge. x  
thousandis scotis heir war slane; Constantin thair king  
tane, and slane in Fiff (at the craig, euir thaireftir namet 25  
the Deuilis den) at the command of thair gouvernour  
Hungar: the 3eir of his rygne xiii, and in Jona was  
buriit.

Thay tyn  
the neist.

Constantin  
is slane the  
3eir of his  
rygne 13.  
of our Lord  
870.

*Papes*—Nicolas 1, Adrian 2.

*R. Emp.*—Lud. 2.

*f. King*—carl 2, Caluus.

*Jngl. King*—Ethelbert, Ethelred.

## LXXII. ETHUS.

Eth, Constantin his secund brother, for his meruellous  
 suiftnes, he was namet \* Alipes or Lychtfute, and suc-  
 ceidet to Constantin. of al, his name and fame Was  
 gude, for his Justice and æquitie, afor he was promouet  
 5 king. bot eftir his promotioun to the croun, he tint  
 that gude opinioun quhilk all man had of him. ffor he  
 was a rank Wastour, and throw fuilhardines Wraiked his  
 hail Realme. Quhairfor his Nobles, deposeng him fra  
 the croun, caist him in presoun, that throw his Vanitie  
 10 and ill gydeng, the cuntrie cam nocht vnto the danes,  
 quha than a gret *parte* of Britannie had owrthrawne.  
 Jn presoun, throw sturt and dule, he dies ; the secund 3eir  
 of his riygne. or as sum constantlie affirme, Dongall to  
 haue smuiet him in presoun. howeur it be, in Jona  
 15 honorablie he was decoret with the sepulchre of his  
 predecessouris. Now Adrian and Stolbrand, twa Scotis  
 Bischopis, with thair Archedeaconis Gai and † Monan,  
 with sum vthiris faithfull marrowis, fled vnto the Maii,  
 to chaip the daneger of the Danes, and barbarous crueltie,  
 20 quha being gentilis, spairet nouthor ordour, kynd, or  
 age: Jnto this Jle the Danes at last followis, quhair  
 this haly bischope Adrian, with thir forsaidis, obteynes  
 the croun of martyrdom, lykwyse due honour of Pil-  
 grimis passing throw, in gret number.

vnmeit to  
gouerne.

He is put  
from the  
Kingdome

He dies in  
presoun the  
3eir of his  
rygne 2 of  
our Lord  
872.

Bischope  
Adrian wt  
his societie  
be the Danes  
Ethnikis, in  
the Maii for  
the fayth of  
chryst ar  
martyret.

*Papes*—Adrian 2.

*R. Emp.*—Ludo. 2.

*F. King*—Car. 2, Caluus.

*Jngl. King*—Ethelred, Alured or Alfred.

\* L. Alipes (Latin)=wing-footed. It was an epithet of Mercury.

† L. "Caio, Monano Archidiacono"—with Caius, Archdeacon Monan, and others. Adrian, otherwise Odran, an Irish missionary monk.

## LXXIII. GREGORIE.

deuote, just,  
sobre and  
chaist.

Quhat  
Donald tint  
he wan  
agane.

The danes  
chaist out of  
hail Britan-  
nie be his  
diligens.

Cumbirland  
and West-  
murland be  
to Scotland  
eikis.

Gregorie sone to Congall 2. to Eth succedid. he was  
a prince maist prudent and Wyse: and in prudencie  
nane iuster. farther he was mekle commendet for his  
temperat sobrietie, his feruour in religioune, maist  
feruent, and his elegant maneris maist cumlie, nane 5  
honester: followet thir preclair giftes of nature and  
Jngine, in him, this benifite: that his peple keipet gude  
ordour, mair throw his gude example, and integritie of  
lyfe, than throw seueritie of lawis of pane, or of ony  
punishment. Nather, becaus of thir hevinlie *vertues*, 10  
was he the les victorious in battell: bot the first thing  
that he intendet, and set his hail mynd to, was to re-  
couer the landes and tounes Wrangously occupiit be the  
Danes: quhairfor throw force of armes, the Danes and  
Peychtis he chaist out of Laudian, and fiff, and to his 15  
awne impire thame adiunet: schortlie he subdewit  
Northumbirland with the sam gud luck. The nyxt  
summer, he with vehement weiris oppressis the Britonis,  
and throw force compelled thame to thir condiciounis,  
that thay renunce and gyue ouer the boundis perteyneng 20  
to the Scotis and Peychtis, and that faithfullie thay  
June thame selves to the Scotis, in battell against the  
Danes. Quhen now the danes war dung out of Britan-  
nie, the Britanis intendeng to brek band with the Scotis,  
thinkis be sum fraudfull way to dryue the Scotis from 25  
amang thame, quha had no<sup>t</sup> bene \* lang amang thame:  
Gregorie thairfor dryues thame baith furth of Cumbir-  
land and Westmurland, quhilkes he eikis till his awne  
impire, and chaissis thame agane wnto Wales, quhair zit  
thay remane. Quhen Gregorie had put the Britonis to 30  
rest, he saylis till yrland: quhair quhen scharplie he had

\* L. "e regionibus suis non ita pridem occupatis"—the Scots  
from their lately occupied territory.

reuengte the oft onsetis and diuerse inuasiounis of the inhabitouris vpon Brigantia, and fercely had fochtne thame, and dourlie dantount, he iustifies baith thair

he dantounis the yrlanndmen.

- 5 Dunkan king of yrland, in his protectioun and defence, a 3oung man albeit, and berdles, his \* nychtbour no<sup>t</sup>withstanding he was.

- Quhen yrland King Gregorie had pacifiēt, to Scotland he returnis; setis out helthfull and gud lawis, endewis  
10 the kirk with mony liberties, with singular giftes enriches Her; and finalie, quhen in his Realme Wounderfullie he had Wrocht, amplifiet his kingdome lyk a King, he maid a godlie and happie end in the Garioth, the 3eir of his rigne xviii.

This notable king dies in Doundor the 3eir of our Lord 893. he rygnes 3eiris 18.

- 15 About this tyme Charles III. king of ffrance, quha called was Crassus, or Grossus, perceiuing how constant and true the scotis war in thair promise, how faythfullie to the frenche had keipet the band, now eftir the confirmatioune a hundir 3eiris, quhilk nocht only thay neuir  
20 brak, bot with al diligence obseruet, he first of ony, admitted to the custodie and keiping of his body xxiii Scotis, of quhilkes, thair tyme about, sum wardeng be day, sum be nycht, stude ay neist the king, quha sen <sup>152</sup> syn haue seruet sa faithfullie that cure, and  
25 bauldlie, that the ffranche king, with the Scotis gaird, is 3it still watchet and wardet conforme to the first institutione.†

*Papes*—Johne 8, Martin 2, Adrian 2, Stephan 6, Formose.

*R. Emp.*—Ludo. 2, Carl. 2, Balbus, Carl. 3.

*f. King*—Carl. 2, Caluans, Ludo, and Carloman, Carl. 3, Eud or Otto.

*Jngl. King*—Aluered.

\* L. "affinem suum"—his relative.

† The "Scots men-at-arms" were formed in the year 1418. See Forbes-Leith, 'Scots Men-at-arms, from their Formation till their Dissolution.'

## LXXIII.—DONALD VI.

A gud  
prince.

his godlie  
edict agains  
blasphem-  
ers and  
sueirers.

deuotlie this  
lyfe he de-  
partes the  
3eir of our  
Lord 904.  
He ringnes  
xi 3eiris.

Jhone Scot  
cunning  
baith in  
greik &  
latin, turnes  
out of greik  
the Hierar-  
chie of S.  
Dionise.

he is canon-  
isiet a haly  
martyr.

Donald VI. Constantin his sone, succedid to Gregorie :  
quhome (na doubte) the Spirit of God from heiuene  
inflamet to amplifie the honour of God, quha sett out  
ane edict, that na man take the name of God in vane,  
sueiring ony athe: quha did vthirwise, thair lipis with 5  
ane hett yrne sulde be burnte. all his tyme, he was  
trublet nathir with strangeris nor w<sup>t</sup> ciuil Weiris, ex-  
cepte with a smal contentiounne at hame, betuein the  
Moray men and Ross, quhilk stryff he sune stanchet,  
quhen the authoris war put doune. this lyfe he de- 10  
partes with gret felicitie, the 3eir of his rigne xii, and is  
buriit in Jona. Johne Scot, a singular Theolog, Was  
an honorable ornament til his natiounne, quha, quhen in  
Atheins he lang had studiet, be Emperour Ludouik 15  
he is sent for to ffrance, at quhais command, he turnet  
into Latin the Hierarchie of S. Dionise; is now to be  
seine that notable Wark sett out with the commentaris  
of that illustre Theolog Hew of S. Victor. thairestir  
be Chairles III, he is sent Legat til Alured king of  
Jngland, to thank that noble prince, that, eftir the Danes 20  
war ouirthrowne, with scotis and frenche he keipet peace;  
for his gret cunning, of a Legat, he is maid \* houshald  
man and maistir to the kings barnes. heirestir, in the  
Clostir of Malmesburie, quhair he professing publik  
Schuiles, in sciencis diuine and humane, sum of his 25  
awne auditouris, Wantount and Wicket 3oung men, for  
scharplier snibbing thair vngodlie maniris, than thay  
culde suffir, with quhingers doupit him throw, quhome  
the king, with authoritie of the Pape, causet to be  
reknet amang the haly martyris, and in the selfe Clostir 30  
to be decoret with ane honorable monuement.

\* L. "hospes"—guest.

*Pap̃es*—Formose, Boniface 6, Stephan 7, Romanus, Theodor 2, Jhon 9, Benedict 4, Leo 5.

*R. Emp̃.*—Carl. 3.

*F. King*—Odo or Otto, Carl 4, Simplex.

*Jngl. King*—Alured, Edward Senior 1.

## LXXV.—CONSTANTIN III.

Constantin 3. Eth. lychtfuld his sone, eftir Donald, succidit to the croune. The Inglistemen, sair discontent, that beforce thay war schott owt of Cumbirland and Northumbirland, sa large possessiounis, prouokis him  
5 to battell, except he randir the cuntries. Constantin had na will lychtlie to lat gang sa noble a pray, quhairfor quhat be the sworde was wonn, \* afor the Inglistemen vniustlie it possest, be the law of armes with thame he walde stryue.

lang wt the  
Inglistemen  
he was at  
weiris.

- 10 Heir followis scharp Weir's, betuein Jngland and Scotland, the ane persewis, the vther defendis. at last seing thame selfes, throw lang weir's sair consumet, in haste thay take peace, because thay feir thair nyctbouris the Danes in Northumbirland; for this caus, thay  
15 think, quhen thair power is waik, be the danes thay the esilier may be wraikit, bot haueng thayr freindschip and kyndnes, the bettir they myt find out the way to brek thair forces. This band, how lang King Edward lyued, was neuir brokne, quhen he was deid, Constantin brak  
20 this band, prouoket pairtlie throw propynes, pairtlie throw request of the king, his sone, of Northumbirland; iuneng his armie with the Danes he Wraik's Jngland and Wastes. Athelstane king of Jngland, abhorring and dispyteng our infidelitie, inconstant and vntrew deiling, humlie bescikis God for a reuenge, and with a  
25 cheisin armie of Waillet weiriouris, meitis thame at Brom-

\* L. "injuste ab Anglo vendicari contendit" — he maintained that what he had won by force of arms was unjustly reclaimed by the Angle.

The Scotis  
& danes at  
Bromfylde  
ouircum.

fylde, quhair, throw the grace of God, na doubt, and  
special gift, vpon the Scotis and Danes, albeit mony ma  
in number, and starker than thay, he Wann a gret  
victorie. With ane ost stout and bauld, Constantin  
sendis Malcolm to this battell weil prouydet, quhome, 5  
in hope to rigne, he maid gouernour of Cumbirland.  
Bot throw this vane hope, thair pryd sa now was dan-  
tount, that not only thair cumpanies war vtterly slane  
doune, bot Malcolme selfe sair woundet, and skairse fled  
with his lyfe. 10

Constantin  
resygnis his  
kingdome  
and professis  
him selfe  
mounk.  
He ragne  
3eiris xl.  
the 3eir of  
our Lord  
943.

The Inglisten obteyneng the Victorie, brocht North-  
umbirland, Cumbirland, and Wuestmurland agane to  
thair awne Jmpire. Eftir this, Constantin fell in sik  
despair of al thingis, that his kingdome, quhither for  
Luue of Hevin, or inuie of the Warlde, he resignet and 15  
gaue ouer, and profisset him selfe Mounk in the Abbay  
of S. Andro, quhair happilie he endet this lyfe.

*Papes*—Christoph. 1, Sergius 3, Landus, Jhone 10, Leo 6,  
Stephan 8, Leo 7, Stephan 9, Martin 3.

*R. Emp.*—Arnulf, Ludo. 3, Berengar 2, Otho 1, Lothar. 2,  
Berengar 3.

*F. King*—Carl. 4, Simplex, Ludouik 4.

*Ingli. King*—Eduard 1, Adelstane, Edmund.

#### LXXVI.—MALCOLME I.

A defender  
and mentein-  
er of peace.

Malcolme Donaldes sone, was the first of that name  
king: the Realme he began to rule, quhen Constantin  
in the Clostir was consecrat religious. This king think- 20  
eng him selfe nocht able to resist the force of the en-  
nimie, his peple sa sair suppreste in the last battell had  
beine; legatis in haste he directes to king Adelstane,  
and with him concludes peace, on this conditione, that  
Northumbirland remane to the king of Jngland, Cum- 25  
birland and Westmur(*land*) to the king of Scotland, and  
farther, quha posseste in thir cuntries ye parte that lay

He takes  
trues with  
Jngland &  
renewis the  
band.



neist Ingland, suld be vndir authoritie of the Ingliſe king and his obedience.

This being concludet with the enzimie, Malcolm intendet with all diligence, to defende the Religioune, and  
 5 to reforme the cuntrie: quhair in a ſchort tyme he amplifiet his boundes largelie, and his bordiris stoutlie defendet. At laſt, 3eir of his rigne xv, throw conſpiracie of ſum moraymen in Morayland, he is ſlane, and buriit in Jona. for adminiſtratioune of Juſtice mair ſeueirle  
 10 than thay \* walde.

with tray-  
touris he  
is ſlane.  
Regnes  
3eiris 15.  
Buriit in  
Jona 3eir of  
God 959.

*Papes*—Martin 3, Agapet 2, Jhone XII.

*R. Emp.*—Berengar 3.

*f. King*—Lud. 4, Lotharie 4.

*Ingli. King*—Edmund, Eldred, Eduin.

## LXXVII. JNDUFF.

Jndulff kineſman to Conſtantin, is crowned. Analaff king of Danes, with all requeiſt and prayer, beſochte him to brek with the Ingliſmen, quhome quhen he ſawe he  
 culd nocht that way prouoke, throw force of armes he  
 15 intendes to compell. Bot king Jnduff thoct, as he tho<sup>t</sup> rycht, that to his honour and Maieſtie war a foul bleck of defame, and diſhonour, to violat and crak the credence ance gyuen; fead thairfor nor fauour culd  
 nevir him compell: quhairfor with Ingland he takes  
 20 parte againſt the Danes, brak thair forces, and brocht thair power to nocht. fyue 3eiris heireftir Hagon and Henrie, danes, remembering how be the Scotis thair peple ſa ſair had beine plaigit, entiris into forth to reuenge this Jniure. vpon the coſtes of Laudien and  
 25 Fiff, and mony vthiris places, thay intend to land, bot be the Jnhabitouris and cuntrey peple ſa oft forbidne, thay finjie thame ſelfes to gyue bakis, and returne: quhen al

He refuſes  
to brek w<sup>th</sup>  
the Ingles-  
men.

He takes  
parte with  
the Ingli.  
againſt the  
danes.

he is invadet  
be the dan.

\* L. "quorum parentes latrocinii nomine suppliciiis affecerat"—conspirators, whoſe relatives he had puniſhed for robbery.

a cruell feild  
betueise the  
Scotis &  
Danis, in  
the Beinzie  
cost.

The Daves  
first ouir-  
cum.

The king  
heir slane.  
the 3eir of  
his rigne 9.  
of God 968.

man tho<sup>t</sup> na vthir, bot as he saw; the fourth day thay  
land, by all manis expectatioune, in the Boynzie cost,  
this cuntrie is nerrest Buchan<sup>n</sup>, and thairw<sup>t</sup> mairches:  
the king in haist meitis thame, and dingis thame back.  
quhen the Victorie was Won<sup>n</sup>, the king self renues the 5  
Carmische with sum ennimies lyeng in Wayte: quhair  
quhen<sup>n</sup> the ennimies vttilrie war ouirthrawne, with ane  
arrow he is schott throw the heid, and dies, the 3eir of  
his rigne 9. Jn Jona he is buriit.

*Papes*—Jhon 12, Leo 8, Jhon 13.

*R. Emp.*—Otho.

*f. King*—Lothar. 4.

*Jngl. King*—Edgar, S. Eduard martyr, Etheldred, or  
Egheldred.

## LXXVIII. DUFF.

A gud  
prince.

Seueur con-  
trare offen-  
deris.

Suffris na  
man to ly  
idle.

for his  
iustice tray-  
touris con-  
spire against  
him.

of his seueri-  
tie quhat  
was thocht.

Duff, King Malcolmis sone, in the marmour chair in 10  
Skune crowned is king. This king wald haue al things  
in his Realme sa conforme to Justice, that without re-  
specte of persone, he regairdet nathir hiche nor law  
digrie, quhair iust Judgement was to be obseruet. This  
command he gyues to the Lordis of the Jles, that quha 15  
amang thame lay ydle, sulde \* muk closetis, and ather  
compell thame to wirke, or banise thame out of the  
cuntrie. and certifies thame to incur scharpe punis-  
ment, gif this command thay put nocht till executioun  
in thayr cuntrie, in al poyntes. 20

This appeiret scharper to sum, than thay war able to  
fulfill, or lawfull to be done, as thay thocht; cheifly  
becaus mony of *yair* kinsmen and freindis, this law  
walde <sup>153</sup> fettir, ydle, <sup>154</sup> sueir, and sleuthfull.

Quhairfor thay no<sup>t</sup> only defame the king, discommend- 25  
ing him for ouer gret seueritie in punissing offenderis,  
but lykwyse w<sup>t</sup> sum Witches thay consulte to put him

\* L. "Sentinas exaurirent"—should clean out drains.

doune. Quhairfor, sum ald carlingis, sworne to Witchcraft, thay hyre with a gret soume of money, throw thayr craft to put doune the king. Thay Worke this way, that the king thay sal infecte with sik a seiknes,  
 5 quhais nature sal abhor frome all kynd of medicine, quhairthrow in haste he may \* melt, and cum to nocht : eftir this, in the nycht season, he sueitis continuallie, throw sueit he dekayes, and weiris away, his body heir-by is Wasted and consumed : heir perfytlie may be seine  
 10 throw all his vanes, synnouis, banes, how thay naturalie had beine wrocht, his hyd al contracted and runklet. The king notwithstanding, oft and dyuers tymes, calling vnto him the gouernours of the cuntrie, commandes and chairges, that thay, vigilant in the Republik, with al  
 15 diligence <sup>155</sup> cearse out this kynd of peple, and with al seueritie Justifie thame.

The King  
lyis seik in-  
fected with  
witchcraft.

A rumour about this tyme rais in the cuntrie, that the king through the arte of Magik, Witchcraft, and deuillrie was consumed, and not throw ony natural seiknes, quhilk  
 20 excepte war schortly remeidet, appeirandlie he walde make ane ende. Donalde capitane of the castell of fforey, this hail mater diligentlie sochte out : and quhen he began to perceiue quhair the fraude lay, throw a certane suspicioune and suir opinioun, he commandis  
 25 his suddertis to breik vp the witches duris, in a certane stormie nycht, and throw force entir vpon thame. ane Witch they fand, roosting at the fyre, vpon a spite of trie, ye kingis image artificiallie wrochte in wax, another witch sitting besyd singing, and cruining versis, and  
 30 flameng the Jmage with a certane kynde of liquor, drop eftir drop, thay baith ar tane and castne in presoun, quhair thay confesse, of quhat ground all proceidet, and quha war the authoris. The Jmage is brokne, eftir quhilk the king beginis to mend, and his sueit to dry  
 35 in. The authoris of this mischeife fled, in the flychte ar

The Kingis  
Image of  
Wax, be  
Witches is  
rosted at the  
fyre.

The witches  
ar tane.

The King  
mendis of  
his ill.

\* L. "extabesceret"—waste away.

The King in  
the nyt is  
murthret  
in the castel  
of forrey.  
the 3eir of  
his rigne 4,  
of God 97a.

apprehendet, brocht vnto the castell of fforey, thair ar  
Justifiet. Jn this cumpanie war sum pleisand young  
men and bewtifull, of Donaldes kinn, and freindis, to  
quhome quhen he culde obteyne na remissioun fra the  
king, he kendlet in sik a furie, that throw counsell of his 5  
wyf he inuented the kings slaughtre, and that be sum  
seruandis, quhais fauour he had wonn throw propynes,  
quha slew him in the nycht in his chambre in the  
castell. The keiperis of the kings chambre, now in  
a sound sleip, all deid drokne; the kingis body is layd 10  
on a horse, and twa myles frome the castell castne in a  
\* scrogg buss. Eftir this, in Scotland, the son was not  
seine schyne be day, nor the mone be nycht, the space  
of sax monethis: quhairthrow the hail Realme was  
strukne with a gret feir: nather butt cause; quhen 15  
nathing was seine bot stormie Windis, cludis and rane,  
thundir and <sup>166</sup> fyrflaucht; quhilk thay thocht was a  
takne outhir of a terrible deith, or a horrible lyfe.

The meruel-  
lous mist &  
wethir in  
Scotland.

The authoris  
of this mis-  
cheif ar  
punist.

Culenie, his sone, † called King Indulph, be al meines  
possible, seikis to find out the authoris of this horrible 20  
slauchtir; at last, eftir diligent inquisitioun, was † tryet,  
that Donald, for syluer, sum had hyret to commit this  
murther: thir war at last takne, and Justifiet: bot first  
thay schew ye place, quhair his body was hidd, quhilk  
thay fund all throuch hail and sound, that nathir had 25  
the Wirmes eitne his flesche, nor stormie tempest of the  
tyme had deformet it, nor the place quhair it lay bleknet  
the colour. This was the first day that brak the cloudis  
and cleiret the skye, and brocht sone and mone hame  
agane, (*quhilkes*) sa lang had bene absent. All wondiret 30  
of this haistie change; quhen by all manis opinioun, it  
cam vthirwyse; for the cleir cloudis to the dulfull was

\* L. "in Scrobem"—into a ditch. The translator has been deceived by the likeness of the L. word to scrub, a bush.

† L. "Indulphi regis filius"—Culen, the son of King Indulph.

‡ L. "assecutus est"—was proved; "tried" has the same meaning.

pleisant, and to the trublesum happie. q<sup>n</sup> this also was  
 done, Worthie neuir to be forghett bot euirlastinglie to  
 be celebrat, the mater hes beine sa rare, and seindle  
 seine, or hard off, certane feildes neirby this place,  
 5 sprang vp, albeit no<sup>t</sup> in tyme of 3eir, w<sup>t</sup> diuersitie of all  
 kynd of flouris. Quhairfor the dorpe besyd is named  
 Kilflos, that is, the kirk of flouris: and vnto this day  
 keipis the selfe name. Donald and his wyfe authoris of  
 the murthir, the *seruandes*, *committeris* of the murth.  
 10 all war takne and cōdemnet, and heidet with ane aix,  
 thair bwel's apned, thair lychtes ar takne out and castne  
 in the fyre, the rest of thair memberis ar sent to mair  
 notable places in the Realme.

Kilflos now  
 namet the  
 monaster of  
 Killos.\*

*Papes*—Jhon 13, Benedict 5.

*R. Emp.*—Berengar 3.

*f. King*—Lotharie 4.

*Jngl. King*—Egeldred.

## LXXIX. CULENIE.

Quhen Duff was deid, the Realme succeidet to Cul-  
 15 eniē. All man hoipet weil of him, because with Justice,  
 he began his *gouerneng*, quhilke thay thocht was a takne  
 he sulde be a gret defender of Justice al his lyfe. Bot  
 he begylet al man of that opinioune thay had of him.  
 ffor he held nocht in ordour, and vndir discipline, Noble  
 20 men's sones bro<sup>t</sup> vp with him, bot latting thame take  
 thair plesure, lousset a brydle to thame to vaig in quhat  
 Lust or leicherie lyket thame best, cōforme to that age.  
 quhen sum Walde haue gyuen him a freindlie counsell,  
 this ansuer he gyues, that barnes war no<sup>t</sup> borne ald men:  
 25 bot of Jndulf & Duff was another thing, quha to the  
 people, sayis he, war ouer † rigorous. Sum graue men

At Justice  
 he began  
 bot schort  
 quhyle  
 continuet.

\* Kinlos, the monastery near Forres?

† L. "Indulphum Duffumque duriter nimium populo imperitasse"  
 —but that Indulf and Duff had ruled the people too harshly.

and Wyse, heiring this, and weil perceiue<sup>ng</sup>, quyetlie left the courte.

Culen<sup>ie</sup> in the meine tyme, gaue him selfe to all filthines, nycht and day to banket, Jug, and drink, with the foulest slutt \*husies and seruand<sup>is</sup>, and was sa 5 kendl<sup>et</sup> in lust, that amaist was na honest Woma<sup>n</sup> quhome he lusted nocht for, nather mett he with ony quhais honestie he seiget nocht and won, outh<sup>er</sup> be requeist, or sum propyne, or than throw force; in sa far, that he absteinet no<sup>t</sup> frome his awne sister<sup>is</sup>, 3e and his 10 awne dauchtiris, Woemen quha had vowet chastitie. Gif he thocht ane mair constant nor another, quha walde no<sup>t</sup> suffir to draw her to Venus with fair Wordes, nathir fair promise of gold or siluer or vther<sup>is</sup> giftes, be the †hures, be force, to the commoun<sup>e</sup> Bordall thay war 15 drawen. His strenth was now sa wakenit w<sup>t</sup> Bachus and Venus, that with that foul seiknes, q<sup>lk</sup> the Greikis Gonorrhæa call, he was strukne. Jn haist the Nobilitie proclames a conuentioun<sup>e</sup> in Skune, to sett another in his place. Culenie, in lyke maner, prepares to that 20 Jorney, with a sobir and small court. bot or he was midgait, Cadhard, quhais dauchtir the king had forcet, slew him at the castel of Meffen, the 3eir of his rigne v. Eberger Archbischof of ‡Colane, as in his Chronikles testifies Marianus, dedicate the monaster of S. Martine 25 in Colane to the Scotis, for euir. To quhome first, the name of the first Abbot was Mimborine scotisman, quha had the gouern<sup>ng</sup> xii 3eiris, the 3eir of our Lord dccccclxxv.

*Pap<sup>es</sup>*—Benedict 5, Bon. or Don. 2, Boniface 7, Bened. 6.

*R. Emp.*—Otho 2, Otho 3.

*f. King*—Lotharie 4.

*Engl. King*—Egeldred.

\* L. "Vilissimis quibusque mancipiis."

† L. "Lenonibus." The use of the word in the text with a masculine sense is noteworthy, as bearing upon its etymology.

‡ Cologne.

## LXXX. KEVNETHIE.

The Nobilitie hes elected Kennethie, King Malcolme his sone, and sett him in the chair. Quhen this king saw his peple trampe al *vertue* vndir thair fute, thame selfes to be rowit in the clay puddil of al vice: and war  
 5 sa bent to thair folie, and stifnekit in thair awne mynd, that thay walde no<sup>t</sup> kenn<sup>n</sup> thair \*office, nor turne agane to the way of vertue, this was a sair greif to his harte, as rycht was. Quhen he had labouret mekle, in correcteng the maneris of wicket men, bot in vane; thinking to  
 10 prosper with seueritie bettir, he calles the Nobilitie to the toune of Lanrik, quhair the Justice of sum my<sup>t</sup> be to thair example. Bot the king perceiuing the myndes of the Nobilitie be sum<sup>m</sup> sure taknes, him selfe to be in gret danger, gif he punist ony princes heir, because thay  
 15 war in sick fauour with the Nobilitie, quhairfor the conuentioune is <sup>157</sup> skaillet, and schot quhil the neist 3eir. The neist 3eir thay ar warnet al to Skone; cam ilk man, the neist morneng, the king sitting in his marmour chair, w<sup>t</sup> a gret solemnitie, thay entir al into the † Tolbuith,  
 20 and salutes the king in his chair. Jn haste at the sounde of a sygne gyuen, the men<sup>n</sup> of weir in armes lap furth, and closet thame round about on ilk syd. The nobles heir beginis to tak a terrour, because thay war no<sup>t</sup> wou<sup>n</sup>t to sie, quhat now thay saw; the king with his  
 25 oratrie mitigatis thame, and cheiris thame vp: Thair eftir, be suir rasounis, and constant arguments, he schawis thame, that to thair nobilitie, vtilitie of the Realme, and menteining of *vertue*, nathing to perteine mair, than that all vitious *persounis*, quha deformet the Maiestie of the

Kennethie correctes the wicket maneris of the Nobilitie.

That thay al follow his counsell.

\* L. "officii"—duty.

† L. "In Prætorio"—the Palace? The Tolbooth was the *toll-house*, the custom-house, and then the prison for debtors, and later the criminal prison.

The Scotis  
at Perth  
putis the  
danis to  
flicht.

Republik, with thair *consentis*, throuch al *partes* sulde  
be punissed. Thay al *consent*, athir for his gud *rasounis*  
or feir. The king schortlie skaylet this assemblie, and  
*commandes* the Nobilitie to remane with him in Perth,  
quhilk thay did, quhill fyue hundir, nocht of the maist 5  
obskuir and simple sorte, war castne in bandes, and  
throw force to Perth led to the king, quhair thay all war  
hangte. Heireftir was gret rest in Scotland and quyet-  
nes, ay and quhill the *danis* Jnvadet the king in Perth.  
quhair may be seine how vnconstant and slidrie was 10  
the end of that battell quhen in ane hour the \* Victor  
and Vanquist, tyner and Winner war baith present. The  
Danes war first vanquist and fled. The Scotis sa blyth  
of that Victorie and proud, nocht sa mekle followet the  
fieris, as † heidet thair the deid lyeris. The Danes be- 15  
cause thay sie vs kuil in persewing & following the  
chaisse, thay gather force to fecht, & returnes, and  
renewes the battell. Quhairfor that day, but doubte,  
had beine to the Scotis nocht only sair, bot black and  
deidlie, gif Hai that housband man with his tua sones, 20  
w<sup>t</sup> thair helpe had not assisted in gret necessitie, and  
extreme desperatioune. ffor the danes war cruellie  
gathered, of a gret courage, renewing the battell fercelie  
thay invadet: We halfe in despair, lychtet all on futt,  
and tuke thame to the flycht, nather could be stayet, for 25  
ony constance in the king prouokeng thame to resist, or  
ony ‡ bosting to brek the force of the ennemie, nath-  
ing walde stay. This Haii of quhome we spak, was

\* L. "Cum una hora eundem et victum et victorem vidisset"—  
in which battle may be seen how fickle is the fortune of war, since  
the same hour saw the same man both victor and vanquished.

† L. "Mortuis ac cæsis militibus capita contumeliose amputant"—  
out of contempt cut off the heads of the wounded and dead soldiers.

‡ L. "nec conviciis acerrimis in objurgando"—could not be  
induced to rally either by the king's example of bravery in his per-  
sonal resistance, or by the disgracing reproaches with which he  
importuned them.



\* behaldeng in the neist feild how the pluche teilet as  
 his maner was, bot despytes the <sup>158</sup> blaitnes of the men  
 of weir and thair cowntnes, and wondiris of the kingis  
 couragiousnes, stoutnes, & baldnes, in a furie he pwes  
 5 vp the 3ok of the pluche: and bidis his sones in al  
 haste, that thay follow him: he occupies and standes in  
 a way quhairby the men of weir fled: this was a lang  
 Way, and dyket in on ilk syd, and at the end a verie nar-  
 row outpassing. heir all fieris quhither thay war enni-  
 10 mies or of his awne, he cruellie strykes doune. This  
 was the cause, that the scotis gathireng agane reteiret to  
 the king. The danes strukne with feir for this new  
 supplie, ar miserablie slane doune. Hai and his sones,  
 as appeiris, obteynet baith the honour and proffite of  
 15 this noble victorie. for king Kennethie gaue him the  
 best parte of the hail spoyle, and faryer the king gaue to  
 him and his sones sa mekle land as ane falcon aff hand  
 wil flie ouer at ane flicht, q<sup>like</sup> maist liberalie and frilie he  
 gaue. fra this monument, besyd Dundie standes a craig  
 20 stane, quhairon is put the name of ffalcon, as in our  
 dayes may be seine. he farther commandes to Weir in  
 his armes thrie rid buckleris in sygne and takne of noble  
 and probable Victorie and fortitude. frome this man is  
 vpsprung ane illustre and excellent familie amang vs,  
 25 quha tuik the beginning and †decoure frome kingis sa  
 mony 3eir's by past, and that honorable dignitie, quhilke  
 now thay cal Constable.

The battell  
 is repairet.  
 Hai ane  
 housband, is  
 cause of the  
 victorie  
 against the  
 danes.

Hai fra  
 hand re-  
 ceives ane  
 riche re-  
 ward.

Hai is nobil-  
 itat and  
 now a fam-  
 ous stock.

Quhen with strangeris all was pacifiet, start vp sum  
 at hame of his awne, quha baldlie buir armes against  
 30 him: quhais force he brack, and sindrie of thame, bot  
 sindrie Wayis, punist, thame he heidet quha war authoris  
 of this deid, the rest he put bot til a sobir pane for

Ciuit Weir's  
 ar begus  
 and punist.

\* L. "rusticæ rei pro more, in proximo agro intentus"—busied in the usual way with his rustic concerns in a neighbouring field.

† L. "Longa majorum serie a Regibus honestata"—ennobled by the kings through a long series of ancestors.

pities cause. Bot he causet to bring Crathlint to the Castel called \* Domitiane, and thair to be heidet, this Crathlint was the principal gentle man of the Mernis, and cheif author of al this troublesum fyre. Among the rest, quha war accuiset of trasoun to the kingis Maiestie, 5 was noted the Prince of † Wales falslie, quhom the king, vthirwyse haueng a gret commend of Justice, that his sone mycht succed, allace, put doune.

About this tyme, Edward king of Jngland sent legatis to Kennethie, with him to treit tueching the confirmeng 10 of the band, and placeng a prince agane in ‡ Wales.

The law is changet concerneng the successiounes of the kingis barnes.

Kennethie was in sik fauour baith with the Nobilitie and the peple, that his sone Malcolme was prince of § Wales throuch electioun of the Nobilitie, and consent 15 of the peple, and the law was changet, throuch force of quhilke, the kingis barnes was put frome all gouerneng in the Realme afor thay war of perfyte age. Gif this law had nocht bene changet, his sone thair culde haue obteynet nathing. Within a few dayes, the king was sair troublēt in conscience, that ny<sup>t</sup> or day he had na rest, 20 in the day tyme solicitude & kair, be nycht he culde not sleip, for that slauchter he sa was vexte. To purge his conscience of sik a croce, and his mynd of sik vexatioun he vset the counsel of Bischope Mouean a famous man and of excellent vertue : At his requeist he intendes 25 to wesche away this blek of conscience ; with Dolour, teires, almes deides, pilgrimages, and sik sorte of haly works. Nochtwithstandeng God, quha is iust in Jugement, and seueir in punisment ; for that crime puniste him and his sone seueirly eftirwarde. ffor as he re- 30 turned frome ffordoune, heir he visited the Sepulchrie and Reliques of S. Palladie, and offired mony and

The king does penance for the slauchter committed.

\* L. "Arx Domitiana." Boece (Metr. Chron.) calls it *Dunsenen*.

† L. "Malcolmo Duffo Cumbriæ principi" — Malcolm Duff, Prince of Cumbria (Cumberland or Strathclyde).

‡ L. "Cumbris"—over the Cumbrians.

dyuerses giftes ; he turned into Fenella, be the way, in the Castell of ffeitirkairne. This ffeinella was mother to Crathlint, and of kinne and bluid to Malcolme Duff, prince of Wales, quhilkes baith, the king vniustly had  
 5 iustifiet : and had castne in bandes \* Constantine and Grim to defraud thame of all rycht to rigne. Sche, I say, for this cause despyted the king woundirfullie, feiring gif it had cum to lycht, or the king ony way had knawen the mater, it had suirly beine her lyfe ; quhairfor this  
 10 haitred sche coueret with a schaw of Luue, and the vale of her plesand countenance, verie prudentlie, that nathing appeiret to the king mair humane and gentle, nathing mair sinceir and true than sche. Bot because the haitred within her breist sa <sup>159</sup> hoow in her harte lay  
 15 hidd, and was sa grett, that the sam sche culde nocht satisfie, without her intentione, and excepte sche had sum way gottne the kings † lyfe, quhilke to fulfill Sche now is hail occupiet to bring the mater about be sum slichte and quyet craft, this way sche beginis. She neir  
 20 the kingis chambre erectes a magnifik tour, the inner parte of this tour al of ‡ tabulet Wark curiouslie caruet, the vttir parte maid artificiouslie, sa fynlie and cunninglie, that al man meruellit of her. The partes of his chambre, with tapestrie wondirfullie § (Wouen) Woifen  
 25 with golde, sche decoret. In the midis of the kingis chambre, sche sett vp a brasen Jmage, with a goldne aple in the hand. This aple sett was full of pretious gemis, and wrocht w<sup>t</sup> sik ane Jngine, that quha twechet it sulde schortlie be schott, with dartes or arrowes maist

The Woundirful Wyllines, fraud and desceit of ffeinella to put douee the king.

\* L. "Constantino quoque et Grimo devincta"—related to Malcolm Duff, and also friendly to Constantine and Grim, whom the king had imprisoned.

† L. "sed cum odium tantum esset, ut non nisi morte Regis posset piari"—but since her hatred was so great as not to be appeasable except by the king's death.

‡ L. "Tabulato"—woodwork.

§ Key-word at bottom of page so spelt.

scharpe, with al the force of that Jngine, quhilk sa curiouslie sche had hid behinde the tapestrie. The king eftir supper cumis to the tour, all thing diligentlie he perceiues, commendes and Wondiris. No<sup>t</sup>withstandeng he inquyres Fenella of ilk thing ernistlie, that gif he my<sup>t</sup> 5 perceiue or spy out ony desceit, prudently he mycht eschew and flie in tyme. ffenela, quhome nature had formet to deceiue, grapet the kingis mynd, and vndirstude evin as the mater was, sche smeiris baith his mynd and eires with thir wordes: maist illustre and bountifull 10 souerane, sayes sche, \* send, and diligentlie inquire of al thingis; quhen heir is nathing, quhilk may nocht the verie selfe testifie my kair, my luue, and obseruance toward your grace: ffor seing 3e, my souerane, sa hard stickis in my breist, and bydes in the boddum of my 15 harte, that neuir Was ony thing to me mair cheirfull, or evir saw J ony thing to me deirlier belouet, J culde nocht refraine, to schawe sum sygne excellent and notable, of the bentnes of my mynd, and vehement luue to your Serenitie: this goldne aple, sett with pretious Mar- 20 garites lyk lampes of lychte, quhilk alss mekle commendes the crafte of the craftsman that Wrochte it; J preparit and decoret vnto 3ow my Souerane: quhilk, gif your Serenitie plesandlie accepte, doubteles, 3e do accordeng to your honour, and mekle to your Maiestie, and 25 will be a perpetual monument of my Loue and feruent affectioun toward your grace: Nather walde J, that your serenitie, Weyet my mynd, my Loue, my obseruance, with the price of this gift, artificiousnes and brichtnes thairof; bot that 3e walde mesour with my luue the 30 price of this gift, artificiousnes, and brychtnes, J say, with my luue, and obseruance, and vehement † affec-

\* L. "Mitte de singulis inquirere"—desist from your close scrutiny.

† L. Nor do I wish you to measure my goodwill and reverence and love by the value or workmanship or beauty of this gift; but

tion. This gif 3e do; strait sall J be bunde to 30<sup>r</sup>  
 Serenitie in perpetual; and sa sal do, that na bleck of  
 ingratitude toward 3our serenitie, in me sal be funde at  
 ony tyme. Quhen this sche had sayd, knaweng that  
 5 the tyme of that fraude was nocht far aff, sche subtilie,  
 to flie the schotis of that Jngine, slipis intil a nuik neir  
 by, as gif sche had sum necessar thing ado. The king  
 in the meane tyme steiris the apill frome syd to syd, to  
 the gret skaith of the hail Realme, through quhilk ingine  
 10 he scharplie and schortlie throw the body is schott.  
 ffenella flies at a back dur to the nerrest Wodd: Sche on  
 vpon a swift horse, and sa chaipet. Kennethie dies the  
 3eir of his rigne xxv: of God, M.

Through the  
 fraud of  
 fenella the  
 king is slane  
 the 3eir of  
 Lord 1000.

Jn Scotland that age War mony haly and deuote men  
 15 as Vigian Mounk a man of gret cunying and Godlines,  
 and a notable preicher: also Mouean, Medan, Blaen,  
 Englatie, Colmok, all Bischopes, Ouan diacon, Congan  
 Abbatt; and mony vthiris, of quhome, for thair meruel-  
 lous maneris, deuotioune, and eruditione, that age mer-  
 20 uelet, and the posteritie following honouret.

Haly men in  
 Scotland.

*Papes*—Benedict 6, Jhon 14, Jhon 15, Jhon 16, Gregorie 5,  
 Jhon 17, Syluester 2.  
*R. Emp.*—Otho.  
*f. King*—Lotharie 4, Hugo Capetus, Robertus.  
*Jngl. king*—Egeldred.

## LXXXI.—CONSTANTIN IIII.

Constantin, culenie his sone, is crounet be the hail  
 Nobilitie; sum thinkes, he was his brother, no<sup>t</sup> his sone.  
 He \*deprives the law laitlie sett furth be Kennethie of  
 successioun to the Realme. Throw this, Scotland in  
 25 twa factiounis is diuydet. for quhen Malcolm Kennethies

abrogatis  
 Kennethies  
 lawis, he  
 vsurpes ye  
 kingdome.

rather that you estimate the value, workmanship, and beauty of the  
 gift by my goodwill, reverence, and love.

\* L. "violavit."

The danes  
invades Ing-  
land.

Quhen Cow-  
stantin per-  
sewis Cum-  
briaed or  
† Wales,  
Kennethie  
slayis him  
at the singu-  
lar combat;  
the 3eir of  
his rigne 3.  
of God 1002.

sone rychtuous heire of the Realme, knew of this, he prepares With a power to invade Constantin, first in Laudien. Bot thinkeng him selfe nocht able to resist the force of his ennemie, and thair multitude; he skailis his armie and reteires. The Danes now gatheris against Edward king of Ingland: to quhome Malcolme iunes his men of Weir in respecte of the band betuein thame. In his absence, cumis Constantin with an armie of xx thousand Weil prouydet, to invade \* Wales. Kennethie a bygottne brother to King Kennethie, meitis him at the mouth of Anand With a power of ‡ fiet suddartis. Lang faucht thay, and fercelie, with a gret courage and bauld, the slachtir on baith handes sa fell was, that the victorie was evin to the Wizzer dulfule and hauie. Quhill now the men of Weir in cruell battel, ar all skattirte throuch and throuch, Constantine and Kennethie meitis, and entiring in singular combatt the ane with the vther, ilk of the tua slayis vthir, bot Kennethies men of Weir obteynes the victorie.

Quhen Constantin was king, a gret famine, and derth, and hungre, and a terrible pest Was throuch hail Scotland; at that tyme mony mekle commendet for thair haly lyfe, spred this Worde throuch the peple, the cuntrie to be opprest w<sup>t</sup> sik plaigs, for the fraud, that ffenella committed against the king, quha Was sa far in the fauour of God: this thay schaw furth and planelie preiue be mony examples of antiquitie out of the Histories, that for sum cruel crime committed be sum priuat persone, oft hes chancet that God seueirlie hes punisset the hail Realme; cheiflie for y<sup>t</sup> cause to moue the peple, than calde in deuotioune, to murne and Lament thair sinis.

Constantin dies the thrid 3eir of his rigne. About this tyme Was of Scotland a mounk in Germanie, his name

\* L. Cumbria.

† "or Wales" not in L. text.

‡ for *fiet* = hired.

Helias : quha was with gude men in sik fauour, with Jll  
 men in sik hatred and sa sair inuiet, that how farr the  
 gude thocht to promoue him, the Jll intendet sa farr to  
 deprue him. Quhairthrouch cam, that throw his *vertue*,  
 5 he \*vancuist the malice of mony religious mounkis of  
 Scotland, quha throw thair *vertue* and pietie War weil  
*commendet* of all, J say, throuch his *vertue* he was  
 creatt Abbat of thir tua Scotis Monasteries in Colane,  
 S. Martine, and S. Pantaleon. Sum inuieris of his  
 10 *vertue* and honour accuiset him of mony blekis behind  
 his back to Pelegrine Archibischope of Colane, and  
 blasphemet him of sik a maner, that the Archibishope  
 sa hated Helias, that he intendet be sum ingine and  
 quyet craft to steil him doune, and expell all the Scotis  
 15 religious. Bot Helias Scotis Abbat, as Marianus Wrytes,  
 quhen this he vndirstude, with the rest of the Scotis thir  
 Wordes he pronounces : Gif Christe be in ws pilgrims :  
 He neur lat Pelegrine *cum* quick to Colane. and sa  
 the Lord fulfilled : for schortlie thaireftir he diet a  
 20 suddan deid ; and Helias was preseruet to the Weil and  
 vilitie of his Kirke. Jn Colane eftirward Helias departes  
 this lyfe the 3eir of our Lord MXLIII.

Helias  
Abbat.

*Papes*—Syluester 2, Jhon 18, Jhon 19.

*R. Emp.*—Otho 3.

*f. king*—Robert 1.

*Jngl. king*—Egeldred.

## LXXXII. GRIM.

Quhill Malcolm, lawfull heire and rychtuous of Scot-  
 land, remains in Jngland langer than lang anuiche,  
 25 Grim, the first oye that king Duff had, greidie of

Grim con-  
trare al  
rycht wil be  
crouned  
king.

\* L. "ut, virtute superante malitiam, multorum monachorum  
 scotorum assensione, Abbas crearetur"—so that virtue triumphed  
 over malice, and with the approbation of many Scottish monks,  
 he was made Abbot of the Scots monasteries in Cologne.

Malcolme  
inuades  
Grime.

Bischope  
Fothadie  
makes con-  
corde betuē  
Malcolme  
and Grime.

Grime  
changes his  
maniris and  
tynes the  
hartes of his  
peple.  
Malcolme  
setis on him  
agane.

Grime is  
slane the  
3eir of his  
rigne 9. of  
our Lord  
1010.

authoritie, cleimes rycht to the kingdome, and Wil be  
crouned. He with his sueit Wordes, and his ornat  
language, wan the hartes baith of the Nobilitie and the  
hail peple. Quhen Malcolme knew of this, Jn haiste  
out of Jngland he cumis to Scotland to brek the pre- 5  
sumptioure of Grime. Grim meitis him. Jn the verie  
selfe mamunt quhen thay war to Joyne battell, Bischope  
ffothadie in the samyn habit as he proceidis to the haly  
alter cumis betueine thame verie venerable, and obteynet  
sik fauour of baith the pairties, that frome that furth 10  
sulde be na mair discord betueine the tua pairties, with  
thir conditiouns, that Grim how lang he lyuet sulde be  
king, eftir him Malcolme sulde succed, and his posteritie  
sulde follow.

Nocht lang eftir Grim gyuen to gluttonie and drunk- 15  
nes, through ouer gret tyrannie he tint the hartes of his  
peple: quhairfor Malcolme at requeist of the peple, pre-  
pares ane hoste against Grime, stout and strang. At the  
village namet Achnabart, the day of the Ascensioun of  
our Lorde, thay mett. Grime is strukne doune the 3eir 20  
of his rigne ix; and is buriit in Jona.

*Papes*—Jhon 19, Sergius 4, Benedict 7.

*R. Emp.*—Otho 3, Henrie 2.

*f. King*—Robert 1.

*Jngl. king*—Egeldred.

#### LXXXIII.—MALCOLME II.

Kennethies  
lawis he  
confirms of

Malcolme the secunde of that name, sone to Ken-  
nethie, quhen Grime is slane, succeides sone to the croune.  
quha, quhen he had pacifiet the cuntrie, neist he labouret,  
be al meines possible to obteyne the fauour of the peple: 25  
and the hartes of the Nobilitie. and, because he thocht  
the nerrest way to the fundatione of his kingdome, was



to renew the lawis, quhilkes his father afor him had  
 confirmet, ernistlie and prudentlie he Workes with the  
 Nobilitie, to performe this his intentioun. At this  
 tyme Sueno king of Denmark, quha had chaist Eldred  
 5 king of Ingland into Normandie, and occupiet the king-  
 dome, bostes and braules that Scotland had furnist Ing-  
 land in all necessities to the Weiris, quhilke iniure to  
 reuenge, he commandes his tua capitaneis Olaue and  
 Enet, that with ane armie in haste thay passe in Scot-  
 10 land, and spoyle, ding doune, and slay quhome thay  
 find. How sune thay land at the mouth of Spay,  
 throuch force thay occupie thir thrie castelis, of Elgin,  
 forrey, and \*Nardenn, Malcolme quiklie collectes ane  
 armie, to breck the furie of the danes, throuch all that  
 15 cuntrie. schortlie eftir thay 30k: quhair Malcolme in  
 a furie in the mid feild fercelie † boutes; heir he is  
 woundet, and tynes the victorie. Nochtw<sup>st</sup>standeng  
 Malcolme was naturalie sa couragious, of sa Wichte,  
 and sa noble a spirit, that he walde haue a reuenge of  
 20 that skaith, quhairfor the neist summer he renewis the  
 battell: quhair quhen Enet he had slane, his com-  
 panioun Olau he dryues into Murray land. heireftir  
 agane he meitis with the danes at Barrie in Angus,  
 thaireftir at ‡ Genmere, and last at § Crudan in Buch-  
 25 quhan. In sindrie battellis he slew Cam cheif captane  
 of the Danes, and Canut thair kingis brother: The  
 danes war sa Wraikit, that Scotland was called thair  
 Sepulchre ouer all. Quhen now the danes out of Scot-  
 land war expellet, and Scotland was now restoret to  
 30 thair alde libertie, betueine Scotis and Danes, peace is  
 confirmet dureng the lyfthyme of baith the kingis. Quhen

the succes-  
 sioun of  
 kingis.

The Danes  
 invades  
 Scotland &  
 occupies  
 thrie castelis  
 in Moray-  
 land.

Malcolme in  
 battell first  
 vanquishit,  
 secusdly  
 obteynes the  
 victorie.

How he  
 ouircam the  
 Danes.

Scotland  
 yair sepul-  
 chre called.

\* Nairn. The metrical chronicle spells the name *normyn* and *nermyn*.

† L. "mediam aciem prærupens"—fiercely breaking through the centre of the enemy's line, is wounded.

‡ *Gamrie*, near Banff. L. spells the name as in the text.

§ L. "Crojudan."

How liberal  
was Mal-  
colme to the  
Nobilitie  
eftir the  
danes war  
expellit.

Malcolme sair vexet was in the Weiris, he \*schortlie  
dies, al quha Wrocht had Worthilie in the feild stude  
about him, quhome he rychly rewardet, and payet thame  
With precious propynes. Amang thame was a certane  
young man, his surname Keith, the principal vanquisser 5  
of Cam, quhome the king, for his actiuitie had enduet  
with large landis in Laudien, frome quhilke surname thir  
landes hes the title, quhairfra that noble familie of the  
Keithis is estemet to haue the beginning: quhilke benifite  
mouet Keith sa meruellouslie, and steiret him vp to take 10  
sa mony stout and vertuous thingis in hand, sa wyse a  
counsel, and sa constant in performeng all his deidis,  
that the king thocht, only to him selfe and the Realme  
to applye his counsell, and that in perpetuall ane of that  
surname sal be Mareschall in the kingis hous. 15

The famous  
and illustre  
familie of  
the Keithes.

Murthlye is  
a Bischopes  
sai.

Eftir thir Victories Malcolme dedicatis the Bischoprie  
of Murthlie to S. Moloch, agmenting it with mony fayre  
feildes: Bean heir he causet to be consecrat Bischope, a  
singular man baith in cunning and deuotioun, quha  
eftir was canonizet, and rekned amang the Sanctes, to 20  
quhome quhen xxxii 3eiris he had bene Bischope, suc-  
ceidet Donortie, nocht butt opinione of haly lyfe, and  
satt xlii 3eiris. Departet in the sam place with Bean,  
and buriit was in Murthlye; quhair in grett Reuerence  
he is with the peple and Veneratioun. This king 25  
diuydes the kingdome in Baronies, ouer quhilkes he  
settis Lordis and † Lardis, and agane Lardes and gentle  
men, quha to the king and his successouris commitis  
thair possessiouns, with the <sup>160</sup> tochir gude of thair

\* L. "Malcolmus, bello jam defunctus, omnes qui in bello belliosi perstiterunt magnis affecit muneribus"—having finished the war, Malcolm richly rewarded all those who had proved themselves sturdy warriors therein.

† L. "Barones et Principes constituit; et vicissim Barones et Procures Wardas et Releifas suarum terrarum in eum in perpetuum conferunt"—the Barons and Nobles give up the Ward and Releif of their lands to the king for ever.

heires. Quhairfor this law is ȝit obseruet in Scotland,  
 that quhatsaeuir possessioun<sup>e</sup>, eftir his deith quhomto it  
 perteynet, the king sall haue with the man<sup>e</sup> barne, quha  
 with him sal be brocht vp, evin to the age of ȝeir<sup>s</sup> xxi,  
 5 a woman<sup>e</sup> barne, quhill sche be xiiii: Dureng that tyme  
 quhat proffit sa euir cum<sup>is</sup> of that feild, and ane ȝeir  
 thaireftir of that same feild cense, with the hail Toucher  
 gude of that heire or heretrix, quhen sche is admitted to  
 successioun<sup>e</sup>, gif her father in her \* lyfe haue not pro-  
 10 uydet, al, J say, sall cum in to the kingis Thesaur;  
 nevir ane denyet bot all granted, att ance: He rulet the  
 Realme ȝeir<sup>s</sup> nocht few happilie and with gude suc-  
 cesse; and mony illustre and notable Workes left behind  
 him. amang the rest, a law buke, quhilke our cuntrie  
 15 men hithirto haue keipet nathing changet, † perteyneng  
 to the king, to the Magistrate, or the Judge, quhilke  
 Volum thay bring ay with them to Judgement. Mair-  
 ouer al quha seruet in the kings hall Wanted nochte his  
 ȝeirly stipand. He constitute mairouer, for the kingis  
 20 ‡ l<sup>et</sup>tres quhat sulde be payet, and quhat till reidar<sup>s</sup> and  
 Wrytaris, as in our dayis hes beine the maner.

This Malcolme, quhen he had lyuet the gret parte of  
 his lyfe with gret commend, in his alde age he began to

A Tirane in  
 his age.

\* L. "his life." The whole passage reads: "At the death of the owner of lands, his heir should remain, if a male, till his twenty-first year, if a female, till her fourteenth year, under the ward of the king; and whatever interest came of that property during that time (for this usufruct we call Ward), and for a year following (which is called Releif), along with the entire dower of the heiress, unless the living father had betrothed her for marriage, should fall to the king's treasury.

† L. "Regiorum magistratuum iudicumque, quos . . . vulgo Cancellarium, Conestabilem Mariscallum, Camerarium, Justitiariumque vocitant"—the book of the municipal laws, and of the king's magistrates and judges, who are called Chancellor, Constable, Marshall, Chamberlain, and Justiciary.

‡ L. "pro regiis diplomatibus ac ceteris literis, libellionibus, tabulariis, lectoribusque"—what should be paid to notaries, registrars, and readers, for the king's diplomas and other letters.

Heir is he  
slane  
and rignes  
xxxi ȝeiris  
of God 1040.

lyue in tyrannie, and to be auaritious, quhairfor sum  
quhais freindis he had beine verie iniurious to, slew him  
att the Tour of Glammis in Angus, through lyeng in  
Wayt, xxxi of his rigne.

*Papes*—Benedict 7, Jhon 20, Benedict 8.

*R. Emp.*—Henrie 2, eftir him Conrad 2, Henrie 3.

*† King*—Robert 1, Henrie 1, his sone.

*Ingls. king*—Egldred, Edmund surname \* *ferreum latius*,  
Canut of Denmark, Norway, and Ingland, King  
161 Herald.

#### LXXXIII. DUNCAN.

his gret fau-  
our bred  
ciuil weir.

Duncan, Malcolme, his oye, the croune hes receauet ; 5  
with al consentis : a man, suirlye, in quhome nature had  
wrocht na crueltie, na vndecent maneris, insafar that he  
Walde reuenge na iniure done to him : Quhen the peple  
lyke a cumpanie of Wylde beistes, hand † louse, sa farr  
abuset this his wondirful lenitie and gentlenes, and that 10  
he culde na Way lay this his clemencie asyde, he com-  
mitted his cure till ane Machabie sum thing seuier  
than him self, as tuecheng the administratioune of the  
Republik. He first, that the rest be thame my<sup>t</sup> take  
example, mett ‡ sickerly with the Jnduellaris of Loch 15  
quhaber, becaus thay had baith Woundet and spoylȝet  
§ of the Kingis sences (*Banquho*) passing throw thame.  
Machabie mairattouer, chaist the Magdonald of the yles  
into the castell of Lochquhaber, quha tuik in hand to  
defend thir limmeris : and in this castell seiget him sa 20

\* Ironside.

† L. "omni vinculo soluti"—free from every restraint ; the op-  
posite of *hand-fast* = bound by pledge.

‡ L. "exquisitissimo supplicio affecti"—punished most severely.  
*mett sickerly* = *dealt smartly with* ?

§ L. "quod Banquhonem regium in Locquhabria Thanum,  
gravissimo inflicto vulnere, regio censu, grandique pecunia spoli-  
arent"—because they had grievously wounded Banquo the king's  
thane in Lochaber, and had robbed him of the king's taxes and a  
large sum of money besides." *sences* should be *censes*.

strait, that na way he saw to flie: \* quhairfor he thocht he was cum to that pane, quhilk he had fund, gif he had fallin in the handes of ane appne ennemie.

Now the King of Norway sayles in Scotland w<sup>t</sup> ane  
 5 armie, vndir this pretext, to reuenge the blude of thair  
 natioune sa cruellie sched sum tyme in Scotland, quhilk  
 pretexte was maist vniust. Sa hard and scharpe thay  
 seige the king in † Berth, that evin than doubtles, he had  
 cum in thair will, gif he had nocht in tyme tane tyme  
 10 and in gude occasioun, haue brokne in vpon thame  
 sairer seiget with wyne, nor the castell with men.  
 Schortlie cumis Machabie with nue cumpanies to the  
 kingis helpe: q<sup>n</sup> Sueno the king of Norway saw that,  
 him selfe ill hurte and mony of his folkes slane doune,  
 15 his campe in haist he skailis, and flies to thair schipis.  
 Nochtwithstandeng king Duncan wald nocht suffir the  
 scotis to take this occasioun of slayeng the danes  
 altho<sup>t</sup> thay † my<sup>t</sup>: Bot Machabie persueg the victorie  
 baith in Word, Warke, and Counsell, he gaue the Danes  
 20 classe a chais. Thair 3it will testifie the monumentis  
 of the danes, at Kingorne, quhair it was done, thair  
 signe and takne grauen vpon the stanes for ane per-  
 petual monument, and euirlasting gloir. bot not lang  
 eftir Machabie inspiret with sum ill spirit, steiret vp  
 25 throuch instinctioun of his Wyfe, and hoip of gude  
 success, slew that haly king Duncan, quha to sik honour  
 had promouet him, and slew him sa cruellie the saxt  
 3eir of his rigne. His tua sones Malcolme Canmoir, and

The danes  
 agane Scot-  
 land in-  
 vades.

The danes  
 ar vanquist  
 at the toun  
 of Perth.

Heir the  
 Danes class  
 is wraket.

Machabie  
 slayes Dun-  
 can, of his  
 rigne 3eir  
 the 6.  
 of God 1046.

\* L. "Unde tantus illi metus injectus, ut ad pœnas, quas se sub-  
 iturum opinione præceperat, si in hostium manus venisset, subter-  
 fugiendas, uxori suæ, liberis, sibique, manus intulerit"—he was  
 so frightened, that, in order to escape the punishment which he  
 thought would be inflicted upon him if he fell into the enemy's  
 hands, he laid hands upon himself and wife and children.

† L. "Berthæ Castellum."

‡ L. "Quam sibi occasionem Danos extinguendi elabi non pati-  
 tur rex"—which opportunity of destroying the Danes, the king  
 would not allow to escape him,—but followed up the victory of  
 Macbeth, and scattered the fleet.

Donald throuch this War gretlie feiret and prudentlie fled.

Anmichad a singular persoune of gret Nobilitie, eftir that he had studiet to al sciences, in Scotland for the maist parte, he began to consider diligentlie with him selfe, how schort is this Warld, and in how schorte a space ar all this Wardes effairis conteinet and comprehendet; and quhen it maist flurishes how bitter it is. Quhairfor he gaue ouer all, and past in strange cuntries, of that mynd and intentioun, that frie of Warldlie sollicitude and kair, haillie he mycht studie til heuinlie thingis. Quhen with gret trauell, he had past throuch mony cuntries, for religiounis cause, his curse at last he stayet, at the cloistir of Fuld in Germanie, that the braid Way he myt renunce, & trauel now the narrow passage of our Lorde, and that being seperat frome al menis cumpanie, he with God allane mycht communicate his thochtes and al his cogitatiounis, closet him selfe betueine tua narrow Wallis; quhairfor the commonne speiking of al man Was, Anmichad † closet vp; Jn the samyn place he dies. he floriste in the days of this king Dunca the zeir of our Lorde 1046.

\*vpon his graue in testimonie of his haly-nes, war seine innumerable lyfes; and mekle sueit singing hard. vpon quhome, J x jeiris in-closet, sais Mariannes, said messe.

*Papes*—Benedict 8, Syluester 3, Greg. 6, Clement 2.

*R. Emp.*—Henrie 3.

*f. King*—Henrie 1.

*Jngl. king*—Harald, Canut 2, S. Edward confessor.

# LXXXV. 162 MACHABIE.

Machabie a tyrannous king.

Machabie, sone to Doad, the dauchter of Malcolme the secund of that name, throw force occupies the kingdome.

25

\* This margent not in L. text.

† L. "Anmichadus inclusus dicebatur"—he was called Anmichad the recluse. An Michiatach or Michiat would mean in Gaelic *the unworthy one*—perhaps a name assumed to hide his identity.

- Heir mycht be seine a noble man of Weir and ane  
 baulde, bot \* crueller than he was naturallie of him  
 selfe, this way now he cumis to establishe the kingdome  
 through his counsel, quhilke he had ill wonn. He  
 5 labouris to Winn the hartes of the Nobilitie throw  
 giftes; of the commoune peple, throw humanitie &  
 gentlenes, and all † Realme raikaris to put furth of the  
 land; and to sett out gude and helthfull lawis, and w<sup>t</sup>  
 fairnes to Win all man. Bot at last trublet in conscience,  
 10 for the deid he had done, that of his nerrest freind/s he  
 tuik sik feir, that chaingeng the sueitnes of his nature,  
 his Nobles he athir slew appinlye, or secreitlie through  
 his counsell at a singular combat steiret thame vp against  
 vthiris. Bot quhen he thocht him selfe in dainger for  
 15 Banquho and Makduff, in haist he causes to remoue  
 ‡ thame, and craftilie lay Wayte for thame: quhat sal  
 J mair say? Lyke a Tyran, was na man quhome he  
 feiret nocht; and al man feiret him. followet vpon this,  
 that the peple solicit and sair kairful for the state of the  
 20 cuntrie, and thinking thame selves in danger nocht small,  
 sent Makduff into Jngland, to desyre Malcolme Can-  
 moir thair banist, to cum hame and releife his fathiris  
 heritage, quhilk to obteyne and defend against Macha-  
 bie, thay gyue him thair faith and promise; and trulie  
 25 that thay sall manteyne him. Malcolme heireng this  
 and weil vndirstandeng the mater, returnes to Scotland  
 be king EdWard weil furneist, and x thousand Jngles-  
 men, and meites Machabie first at Dounsinn, neist at  
 Lunfann, quhair cruellie thay 3ok. Heir § Makduff

strang &  
 strenthie but  
 cruell &  
 wyde.

He exerceis  
 his tyrannie  
 against the  
 Nobilitie.

Malcolme  
 banist in  
 Jngland,  
 was called  
 hame be the  
 Nobilis of  
 Scotland.

Machabie is  
 slane the  
 3eir of his  
 rigne 6. of  
 God 1061.

\* L. "Bellica laude florens, sed insita quadam naturæ ferocitate crudelior"—a man full of warlike spirit, but urged by his innate ferocity to unnecessary cruelty.

† L. "Grassatores"—disorderly people.

‡ L. "Illum tollit; huic insidias struit"—the first he destroys; he lays traps for the second.

§ L. text adds: "the thane of Fife, whose wife and children he had shortly before ordered to be put to death."

strykes the heid frome him, and brings it vnto Malcolme, quha rychlie rewardes him thairfor.

King Mal-  
colme visites  
Rome.

This his slauchter fell the saxt 3eir of his rigne, or rather of his tyrannie. Marianus declairis, that a certane Scotis king to Rome past in pilgrimage, and be the Way sa largelie to haue distributet to the pure, that siluer lyk seid he sew vpon the ground. quhom albeit Marianus obscurilie cal \* Machetad, no<sup>t</sup>withstandeng for mony causes, J am persuadet rathir to beleieue the samyn to haue beine of quhome now we sall make mentioune, to wit Malcolme: quha quhen Machabie sat in the king's sait, oppresset Scotland throuch tyrannie, he than obteynet baith the ornament and glore of a Prince maist godlie and rychtuous, in visiting religious and haly places, as efter mair abundantlye we sall expreime. 5 10 15

Paternus  
martyr.

Monie at this tyme notable 3oung men baith cunning and vertuous, to eschew the tyrannie and 3ok of Machabie, fled into Germanie. of thir was Paternus Mounk and martyr throuch inspiratioune of the spirit of God, quhome Wicked personis inviet sa sair, that thay inuentet to burne vp tua clostiris and him with thame. At this tyme Abbat of ffulde was Egebert, to quhome succeidet Sigebert scotsman, godlye and vertuous, quha thairfor is tho<sup>t</sup> of all man to succeid Archbischoep to Ment's. 20 25

Egebert and  
Sigebert  
Abbatis of  
Fulde.

*Papes*—Clement 2, Damasus 2, Leo 9, Victor 2, Stephan 10, Benedict 9, Nicolas 2.

*R. Emp.*—Henrie 3, Henrie 4.

*f. King*—Henrie 1, Philip 1.

*Engl. king*—Edward confessour.

\* The passage referred to runs thus: "1050. Rex Scotiæ Macbethad Romæ argentum pauperibus seminando distribuit." The same author makes Macbeth become king in 1040, and die in 1057.



The fyfte stock and kindred of kingis in Scotland heir beginis, quhais lyfe and notable actes ar descriuet in the vi buik of this Historie.

This king throuch example of his Wyfe S. Margaret, is mouet and steiret vp to gude, and he excelis all the kingis afor him in vertue and Justice.\*

#### OF THE NOTABLE ACTES OF SCOTLAND.

### THE 6 BUIK

#### LXXXVI.—MALCOLME III. CANMOIR.

MALCOLME sone to Duncan, frome a grett heid he is  
 namet Canmoir,† quhen the tyrane Machabie was past,  
 conforme to the maner of his elderis, in Scone king is  
 he crouned. How sune he was crouned, in Forfair, he  
 5 causet proclaime a generall assemblee: quhair all, quha  
 war authoris of his hamecalling, he rychlie rewardet,  
 and mony with nue and singular honouris he decoret.  
 He decoret Patrik Dunbar, and Makduff, with Erl-  
 domes, Dunbar with the Erldome of Marche, because  
 10 he had beine true contrair the traytouris, quha trublet

Quhen  
 Malcolme  
 Canmor  
 had win in  
 Scotland he  
 is crounet.

He creatis  
 Magistratis  
 Erles;  
 Knichtes &  
 barrousis.

\* These lines are a translation of an inscription placed under the engraving of Malcolm Canmore, in the genealogical table referred to in the previous paragraph.

† Gaelic, *Cean mor*—literally, "big head."

the Merce and Laudian, and Makduff with the Erldome  
 of Fyfe, because he was the cheif cause and first author  
 of the destructione of Machabie: to vthiris he gaue  
 Menteith, Athol, Lennose, Moray, Cathanese, Rosse,  
 & Angus. Mony Inglishmen in lyke maner of hich 5  
 kin and blude followet him into Scotland, quhome the  
 king of his liberalitie promouet til Dignities, because  
 stoutlie thay had stande with him in his defence against  
 his ennimies: of quhilkes war Calder, \* Lokhart, Gor-  
 doun, Setoun, Lauder, Wawn, Meldroun, Schaw, Ler- 10  
 mont, Libertoun, Straquhin, Rotray, Dundas, Cock-  
 burne, Myrtom, Inglish, Leslye, Cargill, Cuilra, Mar,  
 Meinzies, † Abbercummie, the cheifest: of thir mony  
 noble houses haue tane the beginning. The name  
 lykwyse mony haue receiuet frome thair fortitude, and 15  
 mony fra the land, quhair thay duell.

houses in  
 Scotland  
 sprung of  
 Ingland.

The offspring  
 of the Stu-  
 artis quhom-  
 fra.

The sam tyme, was Waltir Fleanthie, his sone,  
 decoret with the honour of cheife † Merchal, because in  
 Galloway and in the shilandes he dantounet had the  
 rebellis; of quhome cam the familie of the Stuartis, 20  
 quhais offspring We sie this day illustre, and schine sa  
 bricht in the || kings scepter.

Ingland is  
 occupiet be  
 Wilȝeam of  
 Normandie  
 Duke.

In this meane tyme, Herald efter the deith of Ed-  
 ward, invadet the scepter of Ingland, excludeng Edgar  
 rychtuos heire, bot be William duke of Normandie 25  
 Herald is ouircum, and schott out of the Realme, and  
 slane. Now Ingland is occupiet be Wilȝeam of Nor-  
 mandie bastard, quha was crounet in December xxv.  
 the 3eir of God 1066.

Edgar  
 rychtuos  
 heire of  
 Ingland  
 landis in  
 Scotland wt  
 his mother  
 and sisteris.

Edgar, Edward his sone, and S. Edward, his oye, 30  
 was first ¶ neist Herald, thaireftir sair vexte and trublet

\* L. spells this name *Lokert*. † in L. text "Abbercunnie."

‡ L. "Senescal." § L. "Hebridibus."

|| L. "Regio sceptro splendet"—is now adorned with the royal  
 sceptre.

¶ L. "Primum ab Heraldo, deinde a Northmanno vexatus," &c.  
 —troubled first by Harold and then by the Norman.

- with Weiris be him of Normandie, quhairfor with his mother Agatha, and his tua sistiris, he quyetlie slipis till a schip, of that intentione, that quhen they culde na mair of the kingdome hope, thay mycht pas in Vngre.
- 5 3itt throw the grace of God sa befell, that throuch the force of Windes dryuen heir and thair, at last thay landet in a heiuen of fforth. vnto this day remaynes in that place, quhair sche first landet, S. Margaretis porte, and the name sett on, frome Edgar his
- 10 sister, quhome thaireftir Malcolme mariit, With Joy of the hail Realme, and causet her to be crowned of a solemne and Royall maner, quhome he receauct With giftes rare, and singular in \* tocher gude, singular J say, and meruellous baith in body and mynd.
- 15 Quhen Wilzeam of Normandie knew this, he commandet to pas out of Jngland all Edgar his freindes and of his kin : of quhome † sprang vp Lindsay, Vaus, Ramsay, Loual, Toures, Prestoun, Sandelandis, Bissatt, ffoulis, Wardlaw, Maxwell, and mony vthiris of grett
- 20 nobilitie, that tyme cam first in Scotland : quhilkes houses all war decoret be king Malcolme with large landes, as this day may be seine. With Agatha lykwyse cam out of Wngre mony, as Crychtoun, ffodringhanne, Giffert, Manlis, ‡ Borthik, and vthiris : amang
- 25 quhom War Bartholmew Leslie, quha throuch nobilitie and stout Courage was honorable amang the rest, quhais quicknes of Jngine, ablenes of mynd, valjeantnes of body and fercenes of force, king Malcolme meruelet sa mekle, that in seigeng the castell of Edin'
- 30 and in all battellis of ony affecte, he vset his Jngine. Of this hous of the Leslies are sprung up, mony baith vertuous bauld and Victorious : in quhome Was Waltir Leslie erle of Rosse, quha efter he in mony battellis had

Margaret  
Edgar his  
sister mariis  
King Mal-  
colme.

all quha  
pertheynet to  
Edgar ar  
commandet  
to pas out  
of Jngland.

Mony ar  
sprung vp in  
Scotland  
houses of  
Jngland &  
Vngre.

Waltir leslie  
Erle of  
Rosse, com-  
mowlie is  
callet a noble  
knychte.

\* L. "rarissimis animi corporisque dotibus excultam"—adorned with the rarest endowments of body and of mind.

† L. "unde"—wherefore.

‡ L. "Brothik."

obteynet the prayse and commend of Wisdome and Wichtnes, last he seruet Ludouik the secund, and Charles the fourt, Emperouris, sa Worthilie in the Weiris against the Saracenis, that from the \* putt of a noble spirit, na doubte, quhairthrow he vset to ding 5  
 doune the douchtie, and bring thame in subiectioun, thay namet him a hartie horsman, or a noble † rydar, frome this stock is the Erle of † Rothose, and mony vthiris Baronis, and Cnychtis of the Leslies; quhome first Malcolme, thaireftir diuerser vthiris kingis decorat 10  
 with fayr feildis, and braid boundes in Fife, Angus, Gourie, and the Gareoch, and vthiris prouinces, quha this day ar of grett Nobilitie, and mekle commendet for thair vertue in Scotland. About this tyme lykwyse, cam out of ffrance ane innumerable multitude of Nobles 15  
 of quhome We haue Freser, Sanchir, § Montgomerie, Campbell, Brise, Betoun, Tailzefer, Bothuell and vthiris diueris. Wiljeam of Normandie is now grettlie offendet that Edgar is defendet be his nyctbour of sik a maner, quhairfor he preparis to invade Malcolme: Bot quhen 20  
 he sies na prosperitie in his enterprise, he makes a bande of peace with Malcolme: on this conditione, that Edgar, freindes and fauourers, sulde returne to Ingland without iniure or harm.

Cumbirland and Westmuirland is granted to Malcolme 25  
 on this conditione, that na Scott craue ony thing to hurt the authoritie of Normandie. The kingis agriet, in witnes of quhilk, to cutt al occasioun of contentioun betueine thame, the crose for a marche betueine the twa Realmes thay walde affix, quhilke place eftirward 30  
 thay namet Recrose; all truble than was pacifiet and ciuile weiris ceiset; the molestatioun maid be thame of

Erle of  
 Rothose  
 Lord Lealie.

Houses in  
 Scotland  
 proceedet of  
 frenchmen.

Wiljeam of  
 Normandie  
 prepares to  
 invade Mal-  
 colme.

Peace maid  
 betueine  
 thame.

\* L. "impetus."

† L. "generosi Equitis cognomentum consecutus"—obtained the surname of the "noble Knight."

‡ L. "Rothsius"—Earl of Rothes.

§ L. adds "Monteth."

Galloway, and the hilandis, was with litle labour stayet  
be Waltir Fleanthie his sone.

- This battell nocht weil endet, beginis another mair  
greiuous in Cathanese and the Rosse. The king in haist  
5 commandes Makduff to gather and sett vpon the rebellis :  
and that him selfe with ane armie, with speid sulde fol-  
low. How sune thay cam to the Watter of Spey, on the  
vther syd of the riuier appeiret the ennimies in grett num-  
ber ; The kingis capitane was sa hartles at the sycht of  
10 sik a multitude, that he schrinket, and stude. Malcolme  
sieng that, gripping couragiouslie the Ansinzie in his  
awne hand, to beir gaue it to Alex<sup>r</sup> Carron, a stout man  
and a baulde, of quhome descendet ar the \* Skrimgeours :  
This office because he sa hardilie tuik in hand, and sa  
15 stoutlie steppit fordward, he to him selfe and his eftir-  
cumeris obteynet the name and honour of Capitane of  
the kingis † Vangaird. Quhen the armie Was past ouer,  
and nathing bot straikis was luiket for, the stryfe and  
contentioun stayet was hail, through the intercessione  
20 of certane Bischopis, for through thair counsell and  
pietie Was Wrocht that the ennimies cam in the kingis  
Will, and sa the king Wann the Victorie Without blude.

- Thir newis now cam till his eiris, that sum of the  
Nobilitie had coniuret his deith. The neist day to the  
25 hunting he passis and cheises his companjoun a certan  
noble of ane illustre Stock, author of this his ‡ slauchtir  
as the opinioun Was. Him in the feildes he seperatis  
fra the rest ; as gif he had sum thing to talke only with  
him, and in secreit. Hand for hand, he prouokis him

\* L. "Skrimgeri inde dicti sunt"—his posterity are therefore called *Skrimshires*. The form of the Latin word would lead to the supposition that the name signifies in some way *Standard-bearer*. The spelling in the text, however, looks more like a form of our modern word *skirmisher*.

† L. "Regii Primipili."—This points to the meaning *skirmisher*. The *skrim* line was the first line of an army thrown off to *protect* those behind : comp. G. *schirm*, and E. *screen*. See note 114.

‡ L. "Conjuracionis"—conspiracy.

Malcolme  
pacifies al  
ciuile weiris  
and nycht-  
bour feades.

The familie  
of the  
Skrimge-  
ouris cap-  
tanes of  
the kings  
Vangaird.

The stoutnes  
of King  
Malcolme  
and clemen-  
cie to thame  
quha had  
conuictet his  
deith.

to the singular *combatt*: and that verie scharplie with  
thir wordes. "Now cum *onn*, thou traytour, thou hes  
now a rycht tyme to *compleit* thy Wickednes, quhat thou  
seikes, take it now. Heir hes thou a *commodious* and  
meit place for the slauchtir, that thou foules for. Thy 5  
*counsell* is cum to lycht, is now maid cleir quhat thou  
intendet against me. Sik crueltie *can* nocht betuein  
wallis *lang* be hidd. Jnvade now thy prouoker, sett *on*  
quhill he knawes, sett *on* quhill J am radie. That is a  
signe of a stout harte, a takne of *manlines*, a declara- 10  
tioune of *vertue*, of a true *man*, of a verie *man*: Bot to  
put out a manis lyfe quhen he sleipis, or knawis nathing,  
or occupiet in sum other thing, is a takne nocht only of  
ane abiecte and spreitles harte, bot of a beistlie nature,  
farther thou Will be accuiset of traysoun to the kingis 15  
Maiestie, and last thou will vndirly the pane of thy  
heid." The conscience of this noble man now accuises  
him selfe, and sa sair abaset is through the kingis  
authoritie, albeit vthirwyse was of a stout courage, that  
he fell at the kingis feit; sinceirly *confessit* the hail 20  
mater as it was; and with al humilitie crauet mercie,  
and cryet for grace. Quhen he humbles him self, the  
king forgyues him, and receaues him in his fauour *onn*  
this *conditioune*, that thaireftir he be true to his king  
and his *cuntrie*, and sinceir in all his doengs, and that 25  
he haue nathing ado with traytouris or wicked *persones*.

The king in  
pietie and  
continencie  
followis the  
example of  
his wyfe, S.  
Margarett.

The king heireftir, through example of S. Margaret his  
Wyfe, steiret vp through her counsel and pietie, *contein*et  
himselſe frome all kynd of impuritie and vnclainnes, and  
led a lyfe deuote and sinceir, *immaculat* in the smallest 30  
blek: Through this occasioun al Scotis following the  
kingis example, florissed in the *commend* and prayse of  
Religioun and Deuotoun; and banissing Leicherie,  
thay with all diligence studiet to Chastitie and to be  
*continent*; for the statute *confirmet* be king Euen 3. 35  
concerneng the Madinheid of Virginis, this king vttilrie

Lewis maist  
filthie and  
licherous he  
depriues.

dischairget, as a statute maist filthie, and vnworthie of a christne man, quhairfor he cleine put it out of vsse.

Throuch authoritie of this king, than first, Moray and Cathnese had new Bischopis : the vthiris four, to wit,  
 5 Sanctandrois, Murthlie, Whithorne of S. Ninian, and Glasgo, he enduet with benifites mair lairge than thay had afor : and causet searce throuch hail Scotland for the maist deuote and best instructed, and *vertuous*, and consecrate Bischopis in thir places.

He institutes nue Bischopries and settis ouer thame cuning men and vertuous Bischopis.

10 The Scotis now, throuch the riott and sumptuousnes of Jngland, defectes frome the auld skaircetrie, and sobrietie of thair elderis. ffor afor thay war content with ane \* only table in thair hous, and that verie sobre, and couiret bot ance in the day, thaireftir thay began to  
 15 haue tua tables, tuyse in the day, and diligat cheir.

The auld sobrietie of Scotland now defected.

Wilzeam of Normandie king of Jngland, now dies, thrie fatt patrimonies he leiuies in Testament to his thrie sones : to Robert, the Dukrie of Normandie ; to Wilzeam, the Kingdome of Jngland ; to Henrie Beauclerk his haill  
 20 Thesaur, quhilke was gret, and his houshald geir, quhilke was rich and illustre, out of mesour.

Wilzeam of Normandie heir dies.

The kirk of †Coldinghame Was alde, for eilde than fell, quhilke Malcolme reparet, quhen Wilzeam was Bischope, and Turgot Prior ; this Turgot was a man,  
 25 suirle, quha may be callet *vertuous*, gif ony Was to be funde : quha thaireftir, quhen he Was creatt Bischope of S. Androis, sett furth till his posteritie in the Scotis language the lyfe, maniris, Wondirful Warkes, the godlie deidis and deuote of S. Margaret, and king Malcolme  
 30 her housband : throuch quhais requeist lykwyse, king Malcolme erected a fair and magnifik Kirke in the toune of Dunfermiling, with a clostir, of his awne expenses, and dedicat the samyn to the maist haly Trinitie :

The monaster of Dunfermiling bigit be Malcolme

\* L. "una mensa, eaque modica, unoquoque die contenti"—they were content with one meal a-day, and that very frugal.

† L. "Dunelmense"—of Durham.

Thaireftir he maid this acte; that fra that furth, sulde be a commoun buriall to the kings of Scotland; and that the Mounkis of S. Benedictes ordour in that monaster perpetuallie sulde serue god, quhome he enduet with ample and ryche rentis. 5

Rufus king  
of Ingland  
Inuades  
Scotl:  
Warneng na  
Weiris.

Malcolme  
selfe cumis  
to defend  
the bordour.

Jn this meane tyme, the king of Ingland, his name Wilzeam Rufus invades Scotland, but ony signe of Warneng, gret or small, slayes the Wardenis ilk man and seiges the castell of Anwik, and takes it. Malcolme, how sune he heires thir tydengs, gatheris quicklie, and 10 with his power beltis the castell about. q<sup>n</sup> the winning agane of the Castel was now neir ane ende, Loo Malcolme, to the skaith of the hail Realme, is slane; slane, J say, through a traytorous trick. ffor a certane Inglist knychte cumis rydeng with the keyes of the castel 15 as thay war radie to gyue ouer, quhilkes quhen the king gladlie Walde receiue, this traytour fraudfullie schuites him; and through suiftnes of his hors chaipet all perrell. Rufus, for that, namet him Lord \* Persie, that sa stoutlie, for his cuntrie, he had put him selfe in sik dainger; and 20 gaue him fair feildes in Northumbirland for his rewarde: letting him to vndirstand, that neur in Ingland was ane sa<sup>r</sup> couragious, sa vertuous, or sa notable ane Jnterprise evir tuik in hand. That sam tyme was with anoyer greiuous Wound Scotland Woundet: ffor Edward, king 25 Malcolme his heire, was slane no<sup>t</sup> far frome Anwik, at a simple meiting, w<sup>t</sup> the Inglistmen, diet of a strayk.

Edward his  
sone, now  
no<sup>t</sup> far fra  
this lykwyse  
is slayne.

Margaret  
departes &  
is canonizet  
and reknet  
with the  
haly num-  
ber.

Now Margaret lyes doune seik in the castell of Edinburghe, and the fourt day eftir her housband and her sone War slane, sche departes this lyfe, buriit in 30 Dunfermiling, and for the haly and happie lyfe, q<sup>lke</sup> heir sche led, is canonizet and rekned in the number of the Sanctes and had in grett reuerence of al the peple.

\* L. "Perseum." Leslie seems to insinuate that the name Percy is derived from that of the mythic hero Perseus. It is commonly said to be a corruption of Pierce-eye.



- S. Margaret buir to King Malcolme Edward forsaide, Etheldred, quha lykwyse dies in his youth, Edgar, Alexander and Daid; quhilkes all conforme to thair ordour war kingis; and eftir thame another, Edmund  
 5 his name; quha gaue him selfe only to contemplatione in a clostir: Sche buir him als tua dauchtiris; the ane  
 \* Malda, quha mariit Henri Beauclerk King of Jngland: of quhome the kingis of Jngland to this day ordirly haue proceidet: The name of her systir Marie, sche  
 10 mariis Eustachie Erle of Bolonie, of quhome the Duikes of Bolonie and Aluernie haue proceidet: as may be seine ouer all cleirer than the sone at Nune day, how of thame Henrie the III. King of ffrance and Pole, had his beginning. for is maist true, that Queine Catrine  
 15 of the hous of the Medices, a Woman prudent & wyse, was King Henries mother, and cam of this stock, as Nestor makes mentioune in the Genealogie of the hous of Medices, and the alde histories of that hous abundantlie testifie.
- 20 Marie buir a dauchtir to this forsaide erle of Bolonie quha eftir in mariage was gyuen to the Erle Mairche in Jngland; quhome nocht lang eftir the Nobilitie crounet, King of Jngland.
- Jn king Malcolme, his tyme, ane was, his name  
 25 † Luthlat, his father Machabie, as in the maist ancient Histories, and of maist Antiquitie, is maid mentioune; This man, J say, through ambitioune, makes to invade the Realme, quhen Malcolme war slayne, to sit in the Kingis sait. Bot his gret audacitie and fuilhardines,  
 30 With all his partaikeris cost him his lyfe: quha althoch was nocht reknet in the number of the kingis, was nocht-theles decoiret w<sup>t</sup> the kingis sepulchre in Jona.
- 163 Marianus Mounk cam out of Scotland and in the

King Malcolme & S. Margaret thair barwes and eftir-cuweris.

Henrie last king of ffrance cam of Malcolme.

Luthlat Machabie his sone, the Realme walde reiue, and is slane.

Marianus Mounk

\* L. "seu Matildis"—Maud or Matilda.

† L. "Luthaltus cui fatuo cognomentum"—Lulach or Lugaigh, surnamed the fool. See note 162

Scotsman a  
notable his-  
toriograph-  
er.

dayis of Machabie tyran, quhen and vnder quhome Was  
nathing felt bot the heit of haitred and Jnvie, and  
nathing sein bot ciuile weir, and deidlie fead, and in  
his cuntrie he culde sie nathing bot blude, his cuntrey  
thoch kyndly, ȝit he left it. ffirst he cumis to Fulde: 5  
and thair in a monaster he entiris, quhair Abbat Richart  
a Scot was Abb. a notable man, vertuous and wyse,  
vnder quhome, and with gret felicitie he harde al  
sciences, to Mentis thaireftir he passis: and quhen he  
had led a solitar and religious lyfe now threttie ȝeiris, 10  
he obteynes in hevin the place preparat for him, quhairof  
he is suir for his vertue, quhilke was nocht smal eftir  
al manis opiniune. Js writne of him that peirles panes  
& meruellous vpon him selfe he tuik, to bring to lycht  
quhat Was hid and in darknes, in maiteris of maist 15  
Antiquitie, and correctet mony errouris in the Ecclesi-  
astical Historie, quhilkes through menis fault and thair  
imperfeciounis war croppin in, in place of quhilkes he  
sett the trew truthe. Jn that age flurisset Cormache in  
Scotland Bischope of Murthlie, quha worthilie sould be 20  
reknet w<sup>t</sup> the maist cunning, ȝe and the maist haly  
Bischopis.

Cormach.

*Papes*—Nicolas 2, Alexander 2, Gregor 7, Victor 3,  
Vrbane 2.

*R. Emp.*—Henrie 4.

*F. king*—Philip 1.

*Ingel. king*—Edward confess., Harald 2, Gulielm, of Nor-  
mandie Lord of 104 requestis, Willȝeam rufus.

#### LXXXVII.—DONALDE VI.

Quhen Worde cam to Donald, Malcolme his brother,  
quha lurket in the Jles, that Malcolme was deid, he  
re quyres the king of Norway nocht to refuse to assist 25  
him, in sik a hope of the kingdome. Thay aggrie with  
thir conditiounis, that gif he obteyne the kingdome, al

the Jles perteyneng to the kingdome thaireftir sall be  
vnder the king of Norway: This esilie mycht be done,  
thay thocht, quhen all the barnes that Malcolme had,  
War bot 3young, and With litle labour myt be persuadet  
5 to consent.

Heir the king of Norway is alluired to his assisstance  
through hope of the Jles, quhairfor he prepares a stout  
armie of noble and valjeant 3outh: throuch quhais helpe,  
and force, Donald occupies the Realme, contrare all his  
10 aduersaris.

Edgar, Queine Margaret, her brother perceiueng in  
how grett danger, War now Malcolme his barnes, causes  
be his moyan to transporte thame intill Jngland: thair  
of the kingis liberalitie War thay fed, and royallie brocht  
15 vp, and out of all perrell preseruet. Organ, Jnglisman,  
haueng Edgar at deidlie fead, accuses him of traysone  
to the king of Jngland, how sune this was done; alledg-  
eng that Edgar affirmet him selfe and his oyes lawfull  
and rychtuos heires to the croune of Jngland. A  
20 certane knycht, in the kings hall, of Jngland that tyme,  
heireng Edgar innocentlie <sup>165</sup> fylte With sa foul ane blek,  
was verie discontent, quhairfor in Edgar his name, quhen  
he had prouoket him to the singular combatt, hand for  
hand, he slayes him.

Donalde in Scone is crounet king, a gret parte of the  
Nobilitie in his contrare. He insinuatiss eftir to his  
familiaris, that sum tyme, he sal suirleie reuenge that  
Wrang Wrocht against him be the Nobilitie. This  
quhen thay vndirstand, quyetlie thay call to thame  
30 Duncan, King Malcolme his bastard sone, a man  
quhome thay knaw vset in the Weiris, stout, bauld &  
pertlie, dar sett on in hope of the kingdome. This man  
lang had seruett, in the Jnglis and frenche Weiris, and  
thairfor was perfyte in all sik exercise. Duncan now  
35 receaues ane armie frome the king of Jngland, and cumis  
against Donald in Scotland. Cumis, J say, and hardilie

King Mal-  
colme his  
barnes in  
Jngland ar  
preseruet  
throuch in-  
dustrie of  
Edgar yair  
mother  
brother.

he bootes  
the nobilitie.

Duncan  
chassis  
Donald to  
the hilandis.

He rignes 18  
monethis  
and dies the  
yeir of God  
1099.

invades Donald. Bot now radie to iune, Donald his  
men of Weir, defectes frome him, thay forsaik Donald  
and strykes With Duncan. Donald sieng this, flies, and  
in al possible haist hydes him in the Jles, quhairfra he  
cam, with \*al his kingleie dignitie, the xviii moneth of 5  
his rigne.

*Pope*.—Urban 2.

*R. Eng.*.—Henrie 4.

*F. king*.—Philip 1.

*Engl. king*.—Wilheame Rufus.

#### LXXXVIII.—DUNCAN I.

Duncan  
now occu-  
pies the  
Realme.

Quhen Donalde Was ouircum, Duncan With all con-  
sentis was elected king; Bot he sa Weil was expert in  
the Weiris, and sa gret pleasure had to fecht, that he  
delytet mair to steir vp ciuill Weiris through the hail 10  
cuntrye, than to find the Way to sett the Realme at  
peace: quhairthrough in all the partes of Scotland hett  
seditioun, nocht seindle mycht be sene.

Makpendir  
Erie of  
† Fyfe slayes  
Duncan be  
nycht.

Donald now lyand vndir how in the Hilandis, heires  
of this, and thinkes through experiens to preiue, gif he 15  
for money, can cause Makpendir to put him doune.  
Makpendir sueiris that he sal do it, and gyues him his  
hand thairto, and performes his vow or it was lang.  
ffor in a stormie and Windie nycht, quhen Duncan was  
sound sleiping, he slayis him, and sa restores Donald 20  
to his dignitie. The king of Norway now fortifies the  
Jles with Keiperis conforme to the cōditiounis betueine  
thame, and With force defendes thame: The actes &  
the lawes lykwyse, quhilkes evin in our dayis thay vse,  
War institut be him, and sett furth. 25

Donald is  
restored to  
the Realme.

That now Donald was returnet, that among thame he

\* L. "regia dignitate spoliatus"—deprived of the royal dignity.

† L. "Comes Mernie"—Earl of Mearns.

gouernet, that the Jles he had put frome the kingdome,  
 offendet the Nobilitie verie sair; quhairfor thay intend  
 to bring in Edgar king Malcolme his fourt sone, and to  
 allure him with scharpe requeistis, Wyse counsell, and  
 5 fayr promises to receaue his kingdome. he with ane  
 armie from the king of Jngland, cumis with speid; and  
 through vertue of the ansinjie of S. Cuthbert borne  
 befor him, he obteynet against Donalde; of quhilk  
 ansinjie he Was instructed With a voce frome hevin.  
 10 Donald is now chaist to the Jles, thaireftir till Scotland  
 brocht agane through force, and castne in prisoun; quhair  
 he endis this lyfe the fourt 3eir of his occupatioune.

The Nobilitie brings out of Jngland Malcolme his sone.

Donald tane in battel is castne in prisoun and their dies the 3eir of his occupa. 4. of God 1103.

*Papes*—Vrban 2, Paschal 2.

*R. Emp.*—Henrie 4.

*F. king*—Philip 2, Ludo. 4, Crassus.

*Jngl. king*—Gulielm Ruf., Henrie 1.

## LXXXIX. EDGAR.

Edgar, Malcolme his fourt sone, of S. Margaret, With  
 clapping of hands and exceding Joy of all, receauet the  
 15 kingdome. This king in his coronatioune, of ony king  
 that evir Was in Scotland, was first oynted with oyle, be  
 Godrick Bischop of Sanctandrois. This maner of oynt-  
 eng the kingis, S. Margaret obteynet of Pape Vrban 2.

The priuelege of oynting the kingis of Scotland was be S. Marg. obteynet.

Jn the meane tyme, Wilzeam Ruffus king of Jngland  
 20 was recleslie slane hunting the wilde Deir, w<sup>t</sup> man &  
 dog, in a place now namet the new forrest, that as he  
 offendet, sa mycht he be punisset. His brother Henrie  
 to him succeidet in the kingdome, quha mariit Malda  
 forsaied Edgar his sistir: Sche in all things followet the  
 25 puritie, the halynes, the elegant and braue maneris of  
 her mother Margaret; Jn al thingis, J say, quhilkes  
 perteyne to vertue, and to that \*rule, sche gaue sa

Malda Quein of Jngland followis the maneris of her mother, S. Margaret.

\* L. "virtutem, virtutisque normam"—in everything that was virtue or dictated by virtue.

Marie  
Malda her  
sistir spous  
to the Erle  
of Bolonie.

gude example, that eftirward, With her awne, augmented  
Was till her name a new surname; Gude. her sister  
marie, Eustache Erle of \* Bolonie mariit, no<sup>t</sup> ane of  
the leist.

Edgar eniunet him selfe sik a rule of vertue and  
pietie, that quhen he was nocht in diuine contempla-  
tioune, he Was hail occupiet in the matteris of the  
Kirke, and his cuntrie. To the Mounkis of Couding-  
hame, he gaue the landis, quhilkes now thay haue, and  
he amplifiet the † Bischoprie largelie with the toune of  
Beruik; Bot because the Bischope was sa vngrate in sa  
liberal ane prince, that he sett ‡ for the kingis lyfe, the  
king thairfor baith tuik Beruik fra the Bischoprie, and  
the Bischope fra his Dignitie.

Edgar the 9  
zeir of his  
rigne dies  
peaceablie,  
of God 1109.

This king led a peaceble lyfe, trublet With na Weiris. 1  
Nocht ane of his subiectes, durst euir invent ony thing  
to his vexatioune, or ony way to molest him, nocht sa  
mekle for feir of punisment, as for lue of his Maiestie:  
for quhilke cause thocht al man a deidlie sin, him ony  
way to offend, quha was sa politik in maneris, sa sueit 2  
in conuersatioune, and in all vertues sa Weil instructet,  
as na man can beleiuie. This lyfe he departes in the  
toune now namet Dundie, but ony offspring, and is  
buriit in Dunfermiling, of his rigne the ix zeir.

*Papes*—Paschal 2.

*R. Emp.*—Henrie 4, Henrie 5.

*F. king*—Ludo. 4, Crassus.

*Jngl. king*—Henrie 1 Beauclerk.

\* “Boulogne.”

† L. “Monachos Dunelmenses agris Coldinghamiæ, et Episco-  
patum Dunelmensem oppido Bervicko”—he enriched the monks  
of Durham with the lands of Coldingham, and the Bishopric of  
Durham with the town of Berwick.

‡ L. “insidias capitales struere”—laid snares for the king’s  
life.

## XC.—ALEXANDER I.

- Quhen Edgar Was deid, his brother Alexander \* Fers,  
that is, stark, obteinēt the croune of Scotland. In the  
beginning of his kingdome, quhen the Moray men and  
Rosse vndirstude, that the king followit the futstepis of  
5 his elderis, was diligent in prayer, and haillie delytet in  
haly warkes, thay began to rug and reiue, stryk and stick  
ilk vther : as gif na man war to defend the king his  
persone, or to take reuenge of thair deidis : but Alex<sup>r</sup>  
Within few dayis passing in thae partes, dantounes theif,  
10 traytour and all, quha had bot ane step steppit by the  
way, with a seueur correctiounē. Mony for this, hated  
him sa sair ; that thay knew nocht how or quhat way  
thay my<sup>t</sup> haue a reuenge ; bot with his † chammirchilde  
thay conspyre, and winnis him with money quyetlie to  
15 putt doune the king. Now ‡ nycht drawis on : the  
conspiratouris all ar present : thay are conuoyet in be a  
§ conduit or secreit : thay find the king now Walknet,  
quhome thay thocht to haue fund sound sleiping, and  
sa to haue slane ; the King With a draune sworde pertlie  
20 and stranglie, and as his name was ffers, fercelie invades  
his faes, With sik a spirit, that first he stickis his chalm-  
mirchilde, neist the vthiris vi quhomwith he conspiret,  
and brocht in. The rest flies. bot schortlie eftir ar  
tane, and Justifiet all. Quhat the Historiographouris  
25 haue Writne to thair posteritie, is nocht to be past ouer,  
With silentse, and to be forghet. Thay write, that a  
woman, with a lamentable countenance, symple in ray-  
ment, and a pitifull voce, caist her selfe at the Kingis  
feit, as he raid throuch the Mernis, complaining sair,

This king  
hail gynes  
to pietie.

He dan-  
tounes theif  
and tray-  
tour.

Conspiracie  
against the  
king.

The conspir-  
atouris all  
ar Justifiet.

\* *I.e.*, Fierce. L. has "id est 'Fortis.'"

† L. "Cubicularius"—chamber-servant.

‡ L. "Nox præfinitur"—the night time is agreed upon.

§ L. "per cloacam"—a sewer.

a notable  
example of  
Justice.

that the erle his sone of that cuntrie, cruellie had slayne  
her housband, and her sone, because thay had called  
him afor the Judge, for debtes auchting be him. The  
king nocht sa mekle commouet throuch compassioun  
and pitie of the Woman, althoch his nature bent anuich 5  
thairto, as he Was angrie, heiring that Wrang Wrocht  
\* innocentlie be sic persounis; With speid he bangs  
frome his horse, and constantlie affirmes that on his  
horse he sall nocht leip, afor he see w<sup>t</sup> his eyne, that  
traytour miserablie hangte. 10

The funda-  
tionne of  
Scone, & of  
S. Columba,  
monasteries.

This King bigit ane Abbay magnifik and fair in  
Scone; another in the Jle of <sup>166</sup>Euonia, q<sup>lke</sup> he dedicat  
to S. Columba, because that in a stormie Wethir, and  
tyme of a gret tempest, he descendet, and cam doune  
to that Jle, and thrie dayis remaynet w<sup>t</sup> the Eremit of 15  
the selfe Jle, quhill the storme was sa vehement: he  
mairouer helpet the rentis of the Abbay of S. Androis  
not lychtlie: quhairof he is namet fundatour, as † we  
speik; The Abbay of Dunfermiling, quhilk his father  
had begun, he ‡ theiket, maid it ryche, and a grett 20  
benefice.

Dauid the  
Kingis  
broyer  
maris the  
hæretrix of  
Hunding-  
toun  
§ Malda her  
dauchter.

Quhill Alexander in Scotland sa singular was in the  
exercise of vertue, and deidis of pietie, his brother  
Dauid seruet his Sistir Malda in Jngland, and with her  
Was sa weil brocht vp, and sa frilie followit her counsell, 25  
that for his humanitie and gentlenes, Wisdome, Modestie  
and singular manires, the hæretrix of Hundingtoun and  
Northumbirland he obteinat in mariage, of quhome he  
conceiuet a sone, to wit, Henrie. through this contracte  
the erledomes of Hundingtoun and Northumbirland 30  
cam to the Kingis of Scotland.

\* *I.e.*, undeservedly.

† L. "ut sic loquar"—if I may so say.

‡ L. "fastigio imposito." He put the finishing stone to the  
Abbey which his father had commenced. The translator takes the  
phrase literally, to mean he roofed (*thatched*).

§ Not in L. text.



This Alex<sup>r</sup> depairt<sup>s</sup> but bairnis the 3eir of his rigne  
 xvii. That same selfe tyme, a certane noble springhald  
 his surname Cumeine, is be the king promouet til  
 honour and dignitie, and large landis, because w<sup>t</sup> his  
 5 Maiestie he stude stout and vertuous, and Was baith  
 trew and faithful. Frome him the hous and clann of the  
 Cumeinis first vpsprang, quhilke throuch proces of tyme  
 grew sa gret, that thair gretnes Was the cause of thair  
 awne fall.

Alex<sup>r</sup> dies  
 the 3eir of  
 his rigne 17.  
 of God 1126.

The original  
 beginning of  
 the cum-  
 einis.

- 10 Of the godly and Religious seid, quhilke king Mal-  
 colme diligentlie sewe, followed sa plentiful fructe, that  
 quhen that seid had Scotland fillet abundantlie, nathir  
 culde langer conteine the selfe w<sup>in</sup> sa narrow boundes  
 as scotland, throuch Germanie it spred abreid: ffor  
 15 quhen mony in Scotland war inflamet to employ thair  
 hail studie to the promotioun and incesse of Vertue,  
 steiret vp with the example of our cuntry men, of  
 quhome afor We maid mentioun, sum past till vthiris  
 partes of Germanie, than quhair thay war, quha first  
 20 war thair, throuch that peple ouer all thay schynet, in  
 sik sinceritie of lyfe, in sa solide doctrine, cunning and  
 conuersatioun, that thay cam in fauour with mony of  
 the Princes of Germanie, and mony hundir 3eiris eftir  
 keipet that æstimatione firme, solid and sure, ay and  
 25 quhill Henrie Duke of Austrie, the 3eir of o<sup>r</sup> Lord 1121  
 erected a monaster in Vien, and a gret and large liueng  
 layd till it, forbad als be ane edicte, that nathir Abbat,  
 or Mounk, at ony tyme, be ony meines, or manir of way  
 sulde in that Monasterie be admitted bot scottis. for  
 30 the Duke was steiret vp with this hope, that throuch the  
 singular simplicitie, the incredible sinceritie of maneris,  
 the woundirful example of lyfe, and the rest of the  
 haly vertues, in quhilkes our Scotis Mounkis lang afor  
 florissid in mony clostiris of Germanie quhair thay  
 35 seruet, sulde be putt doune and brocht to nocht quhat-  
 euir Jgnorance, vice, or corruptione of maniris afor had

The monas-  
 ter of Vien  
 in Austria is  
 erected in  
 fauour of the  
 Scottis the  
 3eir of o<sup>r</sup>  
 Lord 1121.

cropne in amang the peple: quhat heir we haue said  
abundantlie testifies the \* Chirographum or obligatioun  
of the fundatioun of the Monasterie, ratifet, and con-  
firmet throuch authoritie of Duke Henrie selfe, quhilke  
obligatioun be chance we fande.

5

*Papes*—Gelas. 2, Calixt. 2, Honorie 2.

*R. Emp.*—Henrie 5.

*F. king*—Ludouik Crassus.

*Engl. king*—Henrie 1.

# XCI.—DAUID I.

he rules  
Weil, deuot-  
lie, and  
peacebilie.

He is a  
manteiner  
of pietie and  
rictuous-  
nes.

King Dauid  
foundes xiiii  
monasteries  
in Scotland.

Dauid the 3oungest sone that Malcolme Canmoir had,  
to the Croune of Scotland succidet lauchfullie neist  
Alexander his brother. He was sa prudent and Wyse,  
that throuch that singular vertue he nevir brack the band  
of peace ance confirmet w<sup>t</sup> Henrie king of Jngland. To 10  
the puir he was sa benigne and sa beneuolent, that verie  
oft committing his awne materis, albeit maist Waichtie,  
till vthir menis kuir, him selfe Waytet vpon the puir,  
that he saw na Wrang war done to thame, bot iust Juge-  
ment. farther; sa far he burnte with the <sup>167</sup>low of the 15  
luue of God, that to amplifie the boundes of the Re-  
ligioun, and to spred the glore of God, he erected  
Kelsoi, Jedburghe, Melros, Neubottle, Caldstreme, Dun-  
drannen, Haly Croce, nocht far frome Edinburghe,  
Campskenneth, Killosse, and Holme in Cumbria, all 20  
monasteries, and maid thame all large lyuengis, and  
decoret thame with mony ornamentis: He foundet lyk-  
wyse tua abbayes of Religious Nunis the ane in Carlell,  
the vther in Beruik: and vtheris twa nocht lang eftir;  
the ane in Nue Castell of the ordour called Præmonstra- 25

\* L. "Chirographum fundationis"—the Charter of foundation.  
Bishop Leslie was sent to Vienna by Queen Mary in the year 1578,  
with the object of strengthening this and other foreign Scottish  
monasteries.

tenses; and the vthir in the selfe place of S. Benedict his ordour.

Als he foundet four Bischopis saitis, Rosse, Dunkelde, Brechine, Dunblane, and the Bischoprie of Abirdine he transported fra Murthlie, and ilk of thir saitis he enlairget With gret landis and lyuengis, and all thing perteineng to the dignitie of a Bischope, that na inlaik war, he saw.

The foundatiounis of four Bischopries.

Dauid mairattouer stoutlie refuses to pay ony pensioun, ony tribut, ony rent to Stephan king of Ingland, quha violentlie occupiet the kingdome, for the erledomes of Hundingtonne, Northumbirland, & Cumbirland, in respecte that his syster Malda was rychtuos heyre of Ingland: quhairfor betuene the tua Realmes vehement and cruell Weiris ar begunn. at last, eftir sair slauchtir on baith handis, through the counsell and deuote industrie of the Bischopis on baith sydes, all cause of dyskyndnes, or deidlie fead, Was outhir laid black \*deid or presentlie laid asleip, and the hartes of the tua kingis straitlie knutt agane through beneuolent and true luue. With thir conditiounis of peace, that Henrie King Dauid his sone, sulde succeid to Northumbirland and Hundingtoun, as rychtuos heyre through his mother: and Cumbirland sulde continue still With the King of Scotland, for quhilkes all, Henrie sulde pay nathing to the King of Ingland bot ane athe, quhilke commounlie is now namet homage.

Dauid refuses to pay ony tribut to Stephan King of Ingland. Weiris begun and than peace.

Quhairfor, sum tyme Homage be the Prince of Scotland to the King of Ingland is payet.

Nectan first Bischope of Abirdin, was cheife in this Confederatioun and band of peace: betuene the kingis. quhairthrow followit that for the commendatioun of his solid doctrine, his gret cunning, and graue maneris, he cam in sic fauour With King Dauid, that quhat euir was ado in the Realme, priuat or publick, Waichtie or lycht materis, all sulde be at his will and pleisour, and depend vpon his counsel. Quhen this

\* L. "stirpitus evulsa"—plucked up by the roots.

King David  
his sone dies  
afor his  
father.

Henrie  
Prince of  
Ingland be  
King David  
is maid  
knycht.

The pietie  
and deuot-  
iousness of  
David in his  
deith.

happilie &  
meiklie he  
dies, the 3eir  
of his rigne  
39. of christe  
1151.

In his  
fatheris  
sepulchre he  
is laid.

David his  
sone Walter  
deuote and  
religious.

was done, Henrie quha was mariit With the Erle of  
Warrinis dauchtir Adama, dies, his father 3it alyue.  
Adama buir him thrie sones, Malcolme, Wiljeme, and  
Dauid, With als mony dauchteris, Adama, Margaret,  
and Malda. Within a schorte quhyle eftir ; King David 5  
gaue Henrie the title of a knycht, because he was the  
sone of the Emprise of Ingland, his oye, him selfe  
\* Prince and heire. Dauid thaireftir fell in sair sicknes,  
quhilke schortlie Was his end : quha, quhen with a maist  
ardent desyre, preparing him selfe to the deith, his 10  
Viaticum he walde haue had, wissing with the haly com-  
mounioun, or blist sacrament and body of our Lord to  
be refreshed, quhen, J say, his Jnfirmitie was sa scharpe  
and sa fercelie with Vehemence gripit him, with all  
humilitie, no'theles, he gaid to the kirk, vphaldne be tua 15  
preists : cryeng all the way him selfe to be vnworthie to  
quhome that blist body war † exhibited : how sune that  
was receauet, he was borne in till a chalamber ; thair  
throuch dolour of the seiknes, he coulde speik na mair,  
quhais happie saul depairtes in peace ; Jn Carleol dies, 20  
and in Dunfermiling is buriit.

Sum wryte, that Dauid had ‡ eftir a boy w<sup>t</sup> ane Vidue,  
the Wyfe of a certane § Knycht, his name Waltir, the  
name als of the boy Waltir : quhome thay say was of sik  
honest conditiounis, sa deuot and haly, that quhen the 25  
haly ordouris he had receiued, against his wil he Was  
caused to accepte the chanounrie of S. Osualde fatt and  
fair ; and the Priorie of Kirkhann w<sup>t</sup> it. heiraftir ry'lie  
with him selfe he Weyis, that na true vertue war able to

\* L. "Equitis aurati titulo."—He gave the title of "gilded knight" to Henry, son of the Empress Matilda his niece, the Prince heir of England.

† L. "indignum ad quem sui Salvatoris corpus deferretur"—say-  
ing he was unworthy that his Saviour's body should be carried to  
him.

‡ Not in L.

§ L. "Equitis aurati."

hurt the body sa mekle as \* ydleſet or ryches, quhairfor  
 refuſeng the Biſchoprie of S. Androis, he closes him  
 ſelfe in a Cloſtir; quhair Wayteng certane houris vpon  
 his contemplatioune, ſeperat frome all cummir and kair  
 5 of body and mynd, the reſt of the day he exhibited to  
 the Lord: ay and quhil throuch mony requeiſtes, and  
 continuall vrgeng he was creatt Abb. of Melros. This  
 man was author, quha gaue Malcolme, called Virgo,  
 counſell to lay the fundatiounis of ſum Cloſtiris. This  
 10 counſell, J ſay, he gaue, quhen to this dignitie he was  
 promouet. he deuſet, and ſett furth, mairattouer ane  
 eccleſiaſtic Rule; and finalie, quhen in mony mirackles  
 he was illuſtre, was reknet amang the haly † number.  
 Was als in King Daudid his tyme, Richard of S. Victor a  
 15 Scott of his natioune, the cheifeſt theolog of his tyme,  
 in the ordour of S. Auguſtin, in Pariſe, ſolid in doctrin,  
 quhair happilie he this lyfe departes, and thair is buriit,  
 his monument lykwyſe, quhair he lyes, in this our age  
 may be ſeine, in the Monaſterie of S. Victor, decoret  
 20 with a ſingular Epitaph.

Richarde of  
S. Victor.

*Papes*—Honor. 2, Jnnoc. 2, Cæleſt. 2, Lucius 2, Eugen. 3.

*R. Emp.*—Henrie 5, Lotharie 2, Conrad 3.

*F. king*—Lud. Crassus, Lud. 3ounger.

*Engl. king*—Henr. 1, Stephan.

#### XCII.—MALCOLME III.

Malcolme, Henries ſone, and Daudidis oy, is crounet  
 king; quha becauſe all his dayes he chaſte had lyuet  
 was callet Virgine; w<sup>t</sup> extern battell no<sup>t</sup> vexte bot with  
 ciuile Weir and nyghtbour ſead about the Duris, ſair  
 25 oppreſſit.

Malcolme  
King. 4.  
callit virgin.

oppreſt with  
ſeditiounis.

\* L. “nihil virtutis veræ nervos magis elidere quam otium,” &c.  
 —that nothing more effectually deſtroyed the vigour of true virtue  
 than idleneſſe and riches.

† L. “In Divorum ſocietatem aſcitus eſt”—was admitted to the  
 company of the Bleſſed.

A gret derth  
and hungre  
in Scotland.

The first zeir of his rigne, Stephan king of Jngland, of  
\* dolour dies: Than Sumerled ane of the Lordes of  
Argyle, sieng that ane terrable derthe and hungre Scot-  
land hail almaist had Wasted, thocht it verie conuenient  
for him, to lay Scotland to his boundes; † quhairfor vpon 5  
the Lennox, and the boundes nerrest him, he cumis  
with ane armie, and makes a brek vpon Scotland, and  
quhome he suspected noysum till his cuntrie, cruellie he  
slew.

The rebelli-  
ous ouircum  
be Gilchrist.

Malcolme commandes with speid Gillechrist a noble 10  
man of Anguse, and of stout courage, to take a power  
with him, and oppresse sik rebelis. Gilchrist obeyes,  
Sumerled & he meitis, thay stryke battell, tua thousandis  
men ar slane, the rest flies. In this meine tyme, Jng-

Malcolme  
against  
France con-  
trare his wil  
is forct.

land prepares to Jnvade France: Malcolme is callit to 15  
Londoune be ane Haralde of armes, He obeyis, feireng  
that gif he refuset, Cumbirland and Hundingtoun war  
through force reft frome him. Malcolme heir is com-  
pelit to take parte with king Henrie of Jngland against  
Ludouic 6, king of ffrance. Quhen the Weiris now war 20  
endet, and Malcolme returnet into Scotland, he sendis  
incontinent ane Ambassadour to Pape Eugenie the thrid,  
to this end, that he till al man wald make knawen and  
plane, of quhat mynd he war toward the Pape of Rome,  
and the Catholik Kirk, and ay hes beine affected. 25

heireftir  
legatis vnto  
Pape Ku-  
genie the  
thrid he  
directes.

Agane Henrie King of Jngland the secund tyme pre-  
pareng against ffrance, charges Malcolme to assist him:  
Malcolme denyes: quhairfor of Hundington, Cumbir-  
land, Northumbirland, King Henrie maid him bair.

Cumb.  
Northumb.  
and Hundingt.  
fra  
Malcolme  
ar tane, be-  
cause he re-  
fuses to  
gang against  
ffrance.

Heir strang Weiris ar begun, with gret slauchtir on 30  
baith sydes, disproffet and skaith: Peace and concord  
with thirr conditionis is bunde agane, that Cumb. and  
Hundingt. returne to Malcolme, and Northumb. to Henrie

\* L. "Dolore quodam intestino"—of some internal disease.

† L. "Regnandi desiderio flagrans"—burning with desire of  
being king.

of Jngland: of ql<sup>ke</sup> Scotland had na hope to recouer. Eftir weiris followis peace. new seditioun.  
 Nue Weiris, rathir seditioun against Malcolme, be the Erle of Angus steiret vp, quha quhen be Gilchrist he was ouircum, gyueng ouir quhat euir in this warlde he had  
 5 plesour of, or ony kynde of delyt, the rest of his lyfe he led among the regular channounis of the haly croce in Edinburghe with pietie and all deuotioun, him selfe with the rest a regular channoune.

The Moray men, heireftir, assisting thair erle Gildie, Thrid seditious heir begun.  
 10 did na smal skaith to thair nyctbouris, and thair hail cuntrie; quha contrare the command of God reft vthir menis gudes and geir: contrare the Maiestie and ordour of thair cuntrie; vexit thair peple: in slayng the kingis ambassadouris, violat the kingis authoritie, Christian  
 15 ordour and Lawis. Quhen sik rebelis had greiuoslie beine punist, the king gaue a strait command, that quhen all war slane excepte alde men, wyfes, and barnes, the rest out of all partes of Moray suld be callit and exemmet.

20 Sumerled agane prepareng to the fourth seditioun now thinkes to preiue the cast of the dyse against Malcolme, quhilke quhen he did, his \* oste was slane and chaist, him selfe tane and hangte. Quhen with gude and happie successe thir battellis he endit had, and the  
 25 Monasterie of S. Androis honorable had erected, zit nouthur culde he with counsel of freind or familiar be alluired, or be ony man be persuadet to renunce his vow of chastitie. The king evir vset the counsel of Edward Bischope of Abirdine, nocht only in mony special effairis  
 30 bot euin in chaistitie keipeng, quhilke the haly Bischope commendet ernstlie to the king, that he keip him selfe in all integritie sa sinceirlie as ane Virgin. Quhairfor the haly Bischope straue with the haly king, with al pietie and deuotioun, for the victorie, and sa lang thay contentet, that throuch thair haly contentioun, baith at last

\* L. "exercitu"—his army.

This king  
dies a Vir-  
gin; the  
3eir of God  
1160.

brocht with thame to hevin the palme of thair Virginitie,  
quhen thair lyfe led maist halylic heir thay had. Bot  
now in Jedburghe he departes this lyfe, and in Dun-  
fermiling, conforme to the maner of his elderis, is buriit,  
the tuelfet 3eir of his righe.

5

*Papes*—Eugenic, Anastas 4, Adrian 3, Alex. 4.  
*R. Emp.*—Conrad 3, Friderick 1.  
*F. king*—Lud. 9, 3ounger.  
*Yngl. king*—Stephan, Henrie 2.

## XCIII. WILHELME.

Quhen Malcolme now was deid, with consent of the  
hail Realme, the gouernment is committet to Wil3eam,  
quhais surname was lyon for his gret commend of  
Justice, that still he keipet.

He gangis  
to Londoun.

Ambassadrie incontinent he sendis in Ingland, to  
require Northumbirland fra king Henrie, with charitie  
and all fairnes. Henrie grantis, and denyes not, with  
this conditioune, that in Londoun he present him selfe,  
and keip the promise maid be his forbearis for Cumbril.  
and Hundingtoun. Wil3eam acceptes the conditioun: 15

with Henrie  
to Norwan-  
die he sailis.

Nocht lang eftir, with Henrie he sailis in Normandie to  
truble the Frenche bordouris. Bot because Henrie  
tariet langre thair than ony man luiket for, Wil3eam  
ernistlie besocht to latt thame pas to Scotland, quhilke  
with gret difficultie he obteynet.

To Scotland  
he returns.

20

Quhen in Scotland Wil3eam returned had, he scharp-  
lie meites with thame, quha in his absens had brokne  
ordour: quhen the Realme he had put to rest, quhill  
now the king of Ingland was absent he thocht gude  
occasioune was than offiret to seik his awne in Ingland,  
and gude commoditie. Alluret through this hope, and  
mekle steiret vp and mouet with requeist of Ludouik  
king of ffrance, he leidis ane armie till Northumbirland, 25



trubles and wastes all places nerrest that cuntrie w<sup>t</sup> he invades  
 weiris. The Inglishmen cruellie meitis him, takes him, Northumbir-  
 and with all possible haiste sendis him to Henrie, quha land.  
 than was in Normandie: Thair for a tyme in prisoun In battel he  
 5 is he laid, quhill he was redeimet with a ransoun of his ransoun  
 ane hunder libs stirling, quhair of the ane halfe instantlie c libs striu-  
 sulde be payet, and for the vthir halfe \* cautione quhill ling.  
 it war payet: als that the Scotis sulde gyue Cumbirland, seditionne a  
 Hundingtoun, ane parte of Northumbirland, and four he stayis.  
 10 castellis, Beruik, Roxburgh, Stiruiling, and the castell  
 of Edinburgh, in <sup>168</sup> wedd of payment of the hail  
 soume.

This being endet, Wilȝeam returnes to Scotland, and  
 † sourlie snibbit Gilbert of Galloway, ambitiouslie desyr-  
 15 eng to be king, and brak his force. The neist ȝeir  
 following, the Papes Legat, Hew Cardinal, was sent in  
 Ingland: ffrome Ingland he sendis in Scotland, and  
 warnes the Bischopis throuch all Scotland to compeir  
 at sik a day in Northamptoun. The day thay compeir  
 20 appointed. The Cardinal prayes and exhortes thame,  
 for the obseruance quhilke thay awe to the Pape, that  
 thay will heir and be obedient to the Archibischop of  
 ȝorke. Gilbert a ȝoung man of Morayland, weil in- S. Gilbert  
 structed, of solid doctrine, of singular pietie, takes defendes  
 25 thair cause to defend, and with argumentis maist con- the libertie  
 stant, rassounis baith suir and sinceir, stoutlie stryues, of the Kirk  
 and with all † probabilitie pertlie he preiues, that the of Scotland.  
 kirk of Scotland, quhilke euir asor had beine in libertie,  
 sulde nocht be brocht in bondage, or vnder the sub-  
 30 iectioun of vther men, as vnder seruitude. He for  
 his strang defence of the Clergie of Scotland, and his

\* L. "Cautio de reliqua adhibebatur"—bill of promise given for the remainder.

† "vires comminuit"—broke the power.

‡ not in L. The word is used in its older sense="with every show of reason."

He is maid  
Bischop of  
Cathnes.

wichtnes contrare the aduersar was maid Bischop of Cathnes; and in takne of his rare and excellent haly-nes, baith quick and deid he was miraculous, canonizet and reknet with the haly number, in gret solemnitie, and honoured of all.

5

Richarde of  
Ingland  
king makes  
his veyage  
to Jurie.

Richard king of Ingland prepares his Jorney contrare Jurieland; and requires of Wiljeam king of Scotland only ten thousand's libs to the supplie of this veyage. And quhat afor was laid in wedd to Henrie

Cuntries &  
Castelis ar  
all restoret  
to Wiljeam.

suld be restored, to wit, baith castelis and cuntries, and all vtheris thingis forgyuen. Wiljeam \*prouoket with

10

Dauid Erie  
of Hunding-  
ton accom-  
panies Rich-  
ard to Juri-  
land.

sik humanitie and gentlenes, sent his brother Dauid with king Richard, accompanied w<sup>t</sup> v hundir men of

weir, to beir him cumpanie, bot first was maid Erle of Hundingtoun: Quhome quhen the king hard was cum

15

hame safe and sound, chaipet sa mony deip daingeris, reioysed as becam him, and as his dewtie was, with ane

vncredible ioy; and of sik ioy, and sa Just a Joy, to leue sum monument till all posterities following, perpetuale

to remane, he foundet the Abacie of Lendoris, quhilke

20

he dedicat to God and the blist Virgin Marie; The Abacie of Aberbroth in honour of S. Thomas Arche-

Thrie Aba-  
cies and a  
Bischoprie  
in a perpet-  
ual monu-  
ment he  
fundes, for  
Dauid his  
happie re-  
turne.

bischope of Cantirburie with quhome he was verie familiar in his barneheid; the Bischoprie of Argile, and the

Abacie of Abermorunochtie he eftirward foundet. He

25

banisset lykwyse Gilchrist, of quhome afor we maid mentioun, because he had hanget his wyfe suspect of

adulterie, in his alde age. Bot the king eftirward restoret Gilchrist till his former dignitie because w<sup>t</sup> teiris

he socht mercie. frome this man sindrie notable Houses

30

frome Gil-  
christ not-  
able houses.  
This King  
rignes 3eiris

in Angus had thair beginning. Now he dies leiueng

behind him ane sone, his name Alexander, honorable buriit in Arbroth, the 3eir of his rigne xlix.

49-  
Dies in the  
3eir of our  
Lord 1214.

\* L. "provocatus." The word is used in its Latin meaning = induced, touched.

- \* Except mony vertuous men, quhome heir we expreime nocht, in this age, to the gret felicitie of our cuntrie, Scotland had tua notable and Wondirfull, in respecte of their *vertue*, singular knowledge and cunning,
- 5 halynes and deuotione: Gilbert, of quhome no<sup>t</sup> lang afor we maid mentioun, and Duthak, baith Bischopis, Duthak of Rosse, Gilbert, of Cathnes; quha, albeit baith obteynet this honour, pairtlie through miraculous workeng, pairtlie through thair cunning and knowlege;
- 10 Nochtw<sup>t</sup>standeng appeiris weil that Duthak had the grettest dignitie, althoch thay baith war in the haly number, first, because quhateuir pietie or lerneng Gilbert had, he receiuet from Duthak: and agane, he was in sik perpetual honour amang Scotismen, that in al Scot-
- 15 land Was na pilgrimage sa solemne as that quhilke Was vowit to S. Duthak, with Kingis, Princes, and the commoun peple, to the Rosse. That same age conteineth another notable persone, † prudent and wyse, meruellous in sanctitude, first Abbot of Arbroth, neist
- 20 Bischop of Abirdine: quha all his dayes thairestir, keipet the way of baith Abbot, and Bischop, that suirle 3e walde doubte gif 3e had seine, quhither he was a mair diligent Bischop or a straiter religious mounk. ffor althoch with sair trauell he keipet the diosie in ordour,
- 25 the clergie in thair office, and led the peple the way of lyfe, ‡ Nochtwithstandeng simpler cled Bischop than Abbot, scharper dyot ryche than pure, lyuet vnder a strayer rule magistrate than priuat, evir. Quhairfor with that haly king Alexander, he was in sik fauour,

Gilbert of Cathnes and Duthak of the Rosse tua haly Bischopis and deuot.

frequent and oft pilgrimage to S. Duthak through al Scotland.

\* L. "præter"—beside.

† L. supplies "Rodulphum quendam"—a certain Rodulph.

‡ L. "tamen tenuiori veste Episcopus quam Abbas, duriori parsimonia dives quam pauper, arctiori regula Magistratus quam privatus semper vixit"—yet he lived poorer clothed as Bishop than as Abbot, poorer fed when rich than when poor, and under a stricter rule of life when in authority than when in private life.

Rodolphus  
Bischof of  
Abirdine.

that the King for his cause amplifiet the Bischoprie of Abirdine, with a fatt benifice, and mony gay giftes.

*Papes*—Alexander 3, Lucius 3, Vrbān 3, Gregor. 8, Clement 3, Cælestin 3, Jnnocent 3.

*R. Emp.*—Frideric 1, Henrie 6, Otho 4.

*F. king*—Ludouic 9 youngr, Philip 2, \* Kinsman Augustus.

*Ingel. king*—Henrie 2, Richard 1, Jhone 1.

### XCIH.—ALEXANDER II.

Eftir King Wiljeam, his sone alex<sup>r</sup> succeidet to the crowne of Scotland. quhen now he was bettir strukne in 3eiris, and had establischet his cuntrie through, and weil confirmet, accordeng till his Jugement and moderatioun, and Henrie King of Ingland being deid: With ane armie he passis with speid to Londoun against Jhone king of Ingland, and al the way from Scotland to Loundon does skaith to na man: for strang contentiounis war oft betuene that king Jhone and his nobilis, quhairfor thay with monie fair promises callis the king of ffrence his sone Ludouik to thair helpe against Jhone: How sune Ludouik landis in Ingland, Alexander Junes him selfe to his companie in Londoun with a thousand men of weir of Scotland, that sum perpetual monument of his benignitie and kyndnes he leiuē mycht with him, and with this thousand with Ludouik saylis in France, to Bollonie, quhair with king Philip, Ludouik his father, freindlie he conueines, eftir glade meiting, mirrines, and Joy, he renewit the alde bande betuein thame. Bot thir conditiounis war eiket to the alde band: That nocht ane of the tua kingis sulde receiue in his Realme, ane banist fra the vther, or ane of the vtheris faes, at ony tyme.

Alexander  
maris the  
king of  
Ingland's  
sister.

Quhen Alexander was returnet to Scotland, through

\* L. "cogn." for "cognomine" = surnamed.

force he takes Carlell: quhilke efter was \* componet in  
 3ork in compositioun of peace, quhair king Henrie peace maid.  
 and king Alexander conueinet afor the Pape his Legat  
 Pandulph, with thir conditiounis, Alexander had † twa  
 5 sisteris, Jsabella and Margaret: him selfe mariit the  
 king of Jngland his sister; ‡ Joanna (*his sister* (L.)) in  
 mariage was gyuen till a certane nobil of Jngland:  
 Jsabell to the Erle of Northfolk, and Margaret to him  
 quha was cheife discussor in controuersies, quhom thay  
 10 call grett Justice of Jngland.

In the meane tyme Cardinal Ægedie is sent frome  
 Pape Honorie to Scotland, Legat, to require a gret  
 soume of money nocht to thair § hurt, to helpe the  
 veyage to Hierusalem; with quhilke quhen be traytouris  
 15 be the way he was spoylet, was sent agane for the selfe  
 cause no<sup>t</sup> lang eftir, quha with litle labour obtineit  
 quhat he crauet, the ffrench men presentlie requeisting  
 for helpe, to the sam end; the king had sa ardent a  
 desyre to helpe the Christian Jmpire, and sa diligent  
 20 was thairin, that to Ludouik king of France, quha eftir  
 was canoniset, sayling to Jurie, to invade the Jnfidelis,  
 he sent him cumpanies of men of weir, and w<sup>t</sup> thame  
 thrie Capitanis, Patrick erle of Merche, Daid Lyndsay  
 of Glenesk, and Walter Steuard of Dundonalde, prudent  
 25 men, noble in the weiris, and weil exerced: quha all  
 with him thaireftir descendet intill Ægippte, and perissed  
 outhir with Pest or sworde, for the maist parte. to  
 supplie of the Scottis armie, Alexander nochtw<sup>t</sup>standeng  
 at the requeist of Ludouik, prepared new relief.

a band of  
 men of weir  
 ar sent from  
 Scotland in  
 Juriland  
 with Lud-  
 ouik King of  
 France.

\* L. "reddidit"—which he afterwards gave back at the settle-  
 ment of peace before the Papal Legate at York.

† This statement is not in the L. text, which moreover implies  
 that Alexander had *three* sisters. The translator had apparently  
 some difficulty over this passage, for he has erased the word "*thrie*"  
 and written "*twa*" over it.

‡ This sentence is also erased, but the sense requires its insertion.

§ L. "non gravatè"—not unreasonably.

The Cath-  
nesmen  
murdered as  
punishment for  
the pette  
and pernicious  
pratt  
they playd  
to thair  
Bisshop.

Eftir this, king Alexander Justifiet sum of the Jn-  
habitaws or indwelleris of Cathnes, quha cruellie had  
slane *yair* Bisshop Adam. farthermair king Alex<sup>r</sup>  
causes that all thair bairnes be geldit quha war vndir  
the age of 3eiris xiiii, that of sik pernicious persounis  
war neuir ony otspring. This day the place may be  
seine, in quhilke *yair* stanes war castne, \* declairing  
how the mater was. The king, als, depriuet the Erle  
Cathnes of his Erldome because he maid na helpe to  
the Bisshop quhen he myt in his extremitie. he lyk- 11  
wyse chaist out bastard (*son of*) Allan of Galloway quha  
violentlie throuch force walde haue occupiet that place.

Alexander  
marries the  
secund wyfe.

Eftir this his Wyfe Joanna dies: bot because without  
successiounne, he maries the secund wyfe in Roxburghe,  
to wit, Marie the Erle of Gowrie his dauchter: quha 11  
bure him ane sone, Alex<sup>r</sup> his name, eftir quhais birth  
Alexander his father departes in Argile, the 3eir of his  
rygne xxxv and is buriit in Melrose.

He dies the  
3eir of his  
rygne xxxv.  
of God 1249.

Sum wryters mak mentioun, that quhill this king was  
in France, he spak with S. Dominik, and ernistlie re- 20  
quyret of him to send sum of his ordour to Scotland.  
Sum agane Write that he callet ane Counsel to S.  
Jhonestoun only for the clenseng his cuntrie of all vice  
and corrupte maneris; and that he admitted sum lawis  
sett out be ecclesiastical persounes, quhilkes our age hes 25  
jit nather seine nor hard.

*Papes*—Innocent 3, Honorius 3, Gregor. 9, Cælestin. 4, Jn-  
nocent 4.

*R. Emp.*—Otho 4, Friderik 2, Rodulphe 1.

*F. king*—Philip 2, Ludouic 10, lud. 11.

*Engl. king*—Jhone 1, Henrie 3.

\* L. "rem ipsam nomine referens"—its name indicating the  
fact (Bawstane Craig).

## XCV.—ALEXANDER III.

- Quhen alexander the secund was deid; alex<sup>r</sup> the  
 thrid succedis and rignes in his stedd, his sone, and  
 the ix zeir of his age in Scone was declairet king: heir-  
 eftir thay quha in his minoritie had the gouernement of  
 5 the Realme, renewet the band w<sup>t</sup> Henrie king of Ing-  
 land the first thing thay did; quhilk the straytlier to  
 confirme, Henrie gaue him his dauchter Margaret in  
 mariage; and with sumptuous expences and gret sol-  
 emnritie, causet the mariage to be celebrat in Ȝorke.
- 10 Alexander now takeng vpon him the state of a man and  
 cum till manis age, quhen him selfe began to gouerne  
 and gyde, conforme till his awne Jugement, his hail  
 kingdome, he declairis ennimies to the Realme the  
 Erles of Montethe, Athol, Buchquhan, and Lord of  
 15 Strabogie, w<sup>t</sup> all the ofspring of the hous of Cumene,  
 and mony vthiris thair assistance outhir in Worke or  
 Worde, because thay had bene iniurious to his peple,  
 and quhen at the king his command thay war called  
 afor the Judge obeyet nocht, bot stiflie refuset and  
 20 denyet. Thay for that cause invade the king be nycht,  
 quha had conuiuret and conspiret against him, and with  
 a band of men of weir takes him in Kinrosse, and vio-  
 lentlie leidis him to Stiruiling. At last Walter Cumene  
 Erle of Monteth, be his wyfe is poysoned, the king sett  
 25 at libertie, the rest of his conspiratouris this Jniure he  
 remitis, and forgyues thame all.
- Heireftir he sailis to the Jle of Arran, and thair in  
 battel stoutlie stryues and ouercumis Achon king of  
 Norway. Quhen Achon was deid, to his sone Magne  
 30 he gaue his dauchtir Margaret in mariage, thair was  
 the peace maid, and with a smal soume redeimet the  
 hail Jles. quhen ouer all now was vniuersal peace, he

He renues  
the peace  
with Ing-  
land.  
Alex<sup>r</sup> mariis  
the king of  
England his  
dauchter.

Be sum of  
his nobilis  
he is tane  
and led till  
Stiruiling.

He remittis  
the iniur  
done against  
him.

He vanquis-  
ses the King  
of Norway:  
Redeimes  
the Jles.

He supplies  
king Henrie  
of Ingland  
against his  
rebellis.  
And Lud-  
ouik of  
ffrance con-  
trare the  
Jnfidelis.

supplies king Henrie his \*gude father sair vexte with rebellis.

Heireftir Alexander heireing of S. Ludouik king of France his secund Journay contrare the Saracenis, he sendis men of Weir till him in ffrance, of new, quba 5 sulde fecht vndir his Standart against the Saracenis, with thir gouernouris the Erles of Athol and Carrik. Quene Margaret of Alexander dies, he maries the secund wyfe Jolett the Erle of Champanie his dauchter.

a miracle.

farthermair, Alexander incloset the Reliques of his 10 Grandames Grandame S. Margaret in a Capsell or siluir buist, fynlie sett in precious stanes, with al decore, quhilkes, quhen lychtlie thay war doune sett, besyde the monument of Malcolme Canmoir her housband, the capsell sa fast tostack, all man meruelling out of mesore 15 to sie sik a mirakle, that the force of man culde neuir sindir thame, quhill the Reliques of Malcolme w<sup>t</sup> all diligence war gathered, and with her Reliques war Jncloset, and keipet in the selfe buist.

He dies the  
3<sup>er</sup> of his  
rigne 34. of  
or Lord 1283  
but bairnes.

This king dies the xxxiiii 3<sup>er</sup> of his rigne at King- 20 orne, throuch the vehement †snapper of a Wantount horse, and is buriit in Dunfermiling without succes-sioun. Alexander had of his first Wyfe Margaret tua sones, Alex<sup>r</sup> and Daud: and ane dauchter forsaid, quhome to the king of Norway Magne he gaue in 25 mariage, Sche to Magne beiris another Margaret; bot in processe of tyme all dies, and to succeid leiues nocht ane behind thame.

In Scotland  
cunning  
men Michael  
Scot and  
Thomas  
Lermount.

That same age war seine in Scotland tua meruellous 30 men, Michael Scott, and Thomas Lermount: Michael

\* L. "Vitrico suo"—his stepfather—sc. gudfather has same meaning.

† L. "dum in equo exultaret, eumque motibus quibusdam agi-taret vehementer dejectus in terram colliditur, cerviceque inde comminuta"—whilst amusing himself on horseback, and urging the beast to violent prancing, he was thrown to the ground and his neck broken.



in Philosophie, Astronomie, and Medicine, singular,  
and in his magik meruellous. Thomas a *man* nocht of  
gret lerneng, prophesiet lyk another Apollo, thingis to  
cum, be quhat spirit J knawe nocht. Gret authoritie  
5 was gyuen to his sayngs, because he fortalde a certane  
day and suir quhen the king walde die. His forspeik-  
ings that he spak of the effaires of Scotland war in  
Ryme and sik obskuir verce, sa inuoluet and rowet vp  
in allegories & dark sentences, that quhat he forspak,  
10 the quickest ingine that lyuet culde neuer perceiue,  
quhill the tyme war cum and paste quhairof he spak.

*Papes*—Jnnocent 4, Alex. 4, Vrbani 4, Clem. 4, Greg. 10,  
Jnnoc. 5, Adri. 5, Jhon 21, Nico. 3, Martin 4.  
*R. Emp.*—Rodulphus 1.  
*F. king*—S. Ludou, Philip 3, surnamed Audax.  
*Juglis king*—Henrie 3.

## XCVI. JHONE BAILLIE.

The Bal-  
jeart.

Monie, for monie causes, war sair offendet of his  
deith, cheiflie y<sup>t</sup> without successioun he diet, lefte  
nocht ane behind him, quha my<sup>t</sup> be his heire: nathir  
15 in testament lefte ane to gouerne. Quhairfor the  
Nobilitie began to consider, and rychtlie to wey the  
mater, the Realme to be in gret danger, nocht haueng  
a heid, nor ony principal and cheif gouernour, vnder  
quhais tutourie and defence it mycht be. Consulting  
20 amang thame, they cheis vi of the cheife Nobilitie, of  
quhilkes to gouerne the North parte, thay electe William  
Fresher, Bischope of Sanctandris, Duncan Erle of fiffe,  
and Jhone Cumein Erle of Buchquhan: To the south  
parte Robert, Bischope of Glasgwe, James Stuard  
25 Chancellor of Scotland, and my Lord Cumein: thir  
sax gouernets the cuntrie vi ȝeir<sup>s</sup> and ix monethis con-  
tinuallie: All this tyme betuein the Bruse and the

The king-  
dome be  
Gouernours  
gouernet.

sax gouer-  
nours  
electet.

Jhone baillie  
and Robert  
Bruce con-  
tend for the  
rycht.

The kings  
blud decayet  
not eftir the  
opinioun of  
sum.

King Ed-  
ward lang-  
schank is  
electet  
arbitr in  
this contro-  
uersie cheif-  
lie, wit xxiiii  
Scotis &  
Jngl.

The craft  
of Lang-  
schank's.

Baillie, quhom sum call the \* Balzert ; was a strang con-  
tentioun for the superioritie. Bot quha wryte, that the  
kingis blude in Alex<sup>r</sup> vtirlic defectet, ar vtirlic deceiuet :  
as may be seine in the contentioun betueine thir tua,  
as followis. The stryfe betuein the Bruise and the 5  
Ballie sa beginis, that althoch thay baith descendet of  
Dauid, Wilzeam his brother, king of Scotland, the ane,  
to wit, † Jhone Bal. of Jsabel the youngest dauchter, the  
other of Margaret the eldest, Robert contendes the  
rycht of the Realme to perteyne to him, because he was 10  
borne of the ‡ eldest dauchter, quhais father Dauid  
doubtles had bene king, gif Wilzeam his brother had  
diet without heires. for this cause Edward king of  
Jngland, frome his lang leggis called Langschank's, was  
chosen arbitr to grie this mater. xxiiii Scotis and 15  
Jnglis vpon this counsell ar appoynted to meit in  
Beruik, quhair the king cumis to decerne this cause.  
effer lang conferring, on baith handis, quhen hame he  
returnes, he sendis to the men of law in ffrance, for  
thair counsel in this controuersie : bot § Langschank's 20  
craftilie of diuerse laweris collecteng diuerse sentences,  
intendes to concent and gyue him the authoritie, quha  
ony maner to him will submit him selfe. Quhairfor the

\* Dalrymple inserts this clause. The same name at the head of the chapter in margin is also his insertion. Leslie always calls him "Baliolus."

† L. "Lis inter Robertum Bruseum et Joannem Baliolum . . . quod licet descenderint ex Davide, &c., *ille* per Isabellam minorem, *hic* per Margaritam maiorem natu"—although the former (*i.e.*, Bruce) descended through the younger daughter; the latter (*i.e.*, Baliol) through the elder. The translator has transposed the names by mistake.

‡ L. "quod per eam ex primo mare progenitus esset, ad quem si Gulielmus Rex sine liberis decessisset, hæreditas esset perventura"—that he was born of the elder male, to whom, if King William had died childless, the crown would have descended. (Bruce was grandson and Baliol great-grandson of David of Huntingdon, brother of William.)

§ It is worth noting here that the L. text spells this name "longschanks."

- king alluret with fair promises, and trett with the sueit wordes of the Bailie, decernes that the Realme be committet to him: for Jhone Balie vndir thoume had promiset that gif the king walde croune him, he sould be all meines possible, conforme to his power, make  
 5 ryche the realme of Jngland, diminishe the libertie of Scotland, agment largelie the kingdome of Jngland, and of his fidelitie make ane athe, to knawe him for his superiour evir and ay.
- 10 Now eftir sa lang weiris, sa monie strukne feildes, sa gret contentioun, and mekle sair slauchtir, king Edward granting, the peple all consenting, Jhone Balie is proclamet king, and because King Edward to him had bene sa beneficiall, vpon S. Stephanes day at Newcastle he  
 15 walde sueir to the king of Jngland euir to be true: resisteng the hail Nobilitie and peple of Scotland. Throuch quhais temeritie and effeminatt raschnes, he iustlie was iuged to be castne frome all rycht of ryngeng in that Realme, because he intendet to bring vnder  
 20 seruitude and bondage a peple maist frie. Eftir few 3eiris Edward requires him to keip his promise as he had suorne, and to assist him with his presense against the king of France. Balie denyes, repenting sair of sa hauie seruitude laid vpon his neck, and that sa raschlie, without  
 25 aduisment, he had consented. King Edward estemeng now ane apne Jniure committed against him, he inuentis all wayes that he can or may lay to the Watter, how to bring Scotland vndir his subiectioun. To this end, he feltiris with fair Wordes, promises, and propynes, the  
 30 harte of Bruse, quhais harte quhen he had wonn, Wissing lykwyse to be frie of all externe and outlandes Weiris, or gif he mycht drawe the king of ffrance to his parte, this way he preiues to allure him. The king of Frances dauchter he requires to his sone Edwarde in Mariage.
- 35 Balie heireng of this interprise, to ffrance in possible speid directes ambassadouris, Wil3eam Bischop of S.

Jhone Balie makes ane athe of fidelitie to the King of Jngl.

Balie repentis his athe.

The band be Balie re-newit w<sup>t</sup> ffrance.

Androis, Jhone of Soulis, with a Knicht, to renew the band with ffrance. and for the bettir succes, and happier prosperitie he sendis w<sup>t</sup> thame his Eldest sone Edward, 3it within manis age, and gaue him housband to Charles Valse Erle of Angolme, and broy~~er~~ to Philip 5  
3, king of ffrance, his dauchter, I say; and quhilkes landis he had in ffrance lang and large, that selfe day thay war mariit, he gaue thame in gifte. ffor this Balie of Normandie was be birth, and throuch heritage was rychtuos Lord of Harcurie, Dampuil and Hornie. 10

Edward  
invas  
Scotl. and  
winis  
Beruik.

Quhen Edward of Jngl. vndirstude that the Balie had stopet the way of freindschip betueine him and ffrance, his harte was hetlier inflamet to reuenge, than afor, and with a grett armie, in haist he invades Beruik, and takes it throuch a trayne. Jn quhilk Victorie thay war sa 15  
cruell, ferce, Wod, and Wilde, that thair handes with the blude of all in that tounne thay littid, spairing nather women or babs. Of this happie succes thinking him selfe sa proud King Edward he wald cum farther ben~~n~~, as we speik, or farther in Scotland; marcheng fordward, 20  
he meites with the Balie neir the castell of Dunbarr, quhair thay 3ock, chaces the Balie, and putis him to flichte, schortlie winis the Castell of Dunbarr, to quhilke war fled lxx knichtes, quhome Edward thair all slewe. Heireftir haueng won~~n~~ the Castellis of Edinburghe and 25

He ouir-  
cumis the  
Balie and  
takes Dun-  
barr.

The Balie w<sup>t</sup>  
his sone ar-  
tane cap-  
tues, the  
Balie selfe  
releuet.

The Balie is  
sent back to  
his awne.

Stiruling, he takes the Balie with his sone, as thairfra thay fled, and sendis thame baith bund to Londoune: bot eftir, the Balie for feir of his lyfe, gyueng him ouer the ry<sup>t</sup> of the realme, was sett at libertie, and sent to his awne fauouers. Jn the meane tyme Balie remaines in 30  
the citie Oxfurde, quhair for studentis he erectet a college verie magnifik, and with large rentis enryched, quhilke this day may be seine intitled with the name of \* Balie.

\* The father of King Baliol is considered the founder of this college. It was erected at his request, by his widow Devorgilla.

- Quhen certane 3eiris in Ingland he had remaynet, till  
 his awne in Scotland he returnes, bot perceiung be  
 manifest and cleir signes and taknes all thair myndes to  
 be alienat vttille and changet frome him, the adminis-  
 5 tratioune of the realme he renunes to his sone Edward,  
 and him selfe saylis to Normandie: Thair he dies in his  
 alde age, in the castell to name Gailliard, quhilke of  
 heritage perteynet to him rychtuously, the thrid 3eir of  
 his rigne, and saxt moneth.
- 10 Quhen Edward King of England walde sail to ffrance  
 w<sup>t</sup> ane armie against King Philip, to supplie his place in  
 Scotland, he appoynted Hew of Cassingame. Sum of  
 the principall nobilitie in Scotland takeng in ane ill  
 parte thair wrangous subiectioun, sa fowl and fraudfull  
 15 seruitude, wrocht be the Inglishmen, thay can nocht abyd it,  
 bot invades thame sindrie tymes, be Justing, and rinning  
 the forray, and sik inuasiouns: thaireftir with ane oste,  
 thay entir vpon the north parte of Jngl. with sworde and  
 fyre fercelie Wasting all that boundes. Edward in a  
 20 furie sendis in Scotland a new power with speid; w  
 quhome the Scotis meitis at the \* Falkirk, and fechtis,  
 bot flies, partelie through the contentioun that fell  
 amang thir thrie capitanis, the Stuard of Bute, Cumein,  
 and Wallase for the Vangarde. Bot evin in the selfe  
 25 chaise this Vantage obteynet the Scotis, that Robert  
 Bruse standeng stoutlie with the Inglishmen aganste the  
 Scotis, Wallase the cheife honour and Wirschep of the  
 Weiris, drew him back to the Scotis partie, to stande in  
 thair defence; This Wallase did, pairtie through scharpe  
 30 wordes, pairtie through luue of his cuntrie; quhill the  
 Bruse cruellie persuet his awne blude, at the Water of  
 Carroun, as Wallase talde him.

To Norman-  
 die the Balie  
 passis renun-  
 cing the  
 Jmpire.

He rigwes 3  
 3eiris and  
 sax moneths.  
 Dies in the  
 3eir of God  
 1287.

Edward  
 occupies  
 Scotland.

The nobilitie  
 of Scotland  
 resiste Ed-  
 ward.

The scotis  
 flies at the  
 falkirk.

Wallase  
 moues Ro-  
 bert Br. to  
 follow his  
 counsell.

Bot eftir lang weiris and sair slauchtir on baith sydes,

\* L. "apud varium (vulgo Falkirk) sacellum"—at the pied  
 (party-coloured) church. Sc. *fal* or *faw*, of diverse colours  
 (Jamieson).

Scotland began to deokay: and suirly had vtirly deokayet  
and cum to nocht, gif Wallase selfe, of quhome we now  
spak, \* had nocht with a meruellous fortitude, a worthie  
Wichtnes and Woundirfull, restored the scotis to libertie,  
quhilke sa far was brocht vnder; and ouirthrowne with 5  
grett force the Inglyse power, sa hich vprisen throuch  
our humilitie.

ffor this Wallase on quhais schuldiris was laid the  
moderatione of the hail Realme, in strenth of body  
was sa strang, and sa stout of mynd, and couragious: 10  
that quhat battell he began altho hindiret with hard  
difficulties, quhen the samy battell he Wan nocht-  
withstanding all dainger and aduersitie, † was reasont,  
doubtet, and talket with monie, nocht without cause,  
quhither mair was, or sulde be applyet to his body or 15  
his mynd; nethir fell this questioune out amang thame  
sa oft without Just cause, or gude occasioun, quhen  
his harte was sa noble, that w<sup>t</sup> al diligence all things  
he concludet and perfytet; his body was sa Valjeant  
that worthilie in the weiris evir he wrocht; that the for- 20  
titude of body and mynd war nevir separat, bot the ane  
iunet with the vther, stoutlie stude in performeng sik  
douchtie deidis of actiuitie; ffor quhen Hew, Lang-  
schanks his vicar, was slane in the battell, and the  
Inglysh armie at the Brig of Stiruiling, parte slane, parte 25  
drount; to Scotland he restores agane quhilkes tounes  
the Inglysmen war Maistiris ouer, Dundie, fforfar,  
Brecheine, and Montrose, and than Abirdin, and the  
Castell Dunnotir, with sik prosperous sukses, facilitie,  
and felicitie vncredible, that in the meane tyme J latt 30

\* L. "imminutam Scotorum libertatem admiranda fortitudine  
erexisset"—had not through his wonderful bravery restored the  
curtailed liberty of the Scots. The translation in the text is a good  
instance of Dalrymple's diffusive style.

† L. "corporine magis an animo tribui debeant multi non injuria  
sæpe dubitarunt"—many, with good reason, doubted whether his  
exploits should be attributed to the strength of his body or of his  
mind.

passe quhat he did in S. Jhones toun, Air, and in vthir's  
 places, mony preclare and notable actes, the ennimies  
 all chaist or slane. The duchtie deides, sa lukie succes,  
 appeiris rathir to proceid of sum diuine grace and  
 5 special gifte of God, than to be done throuch ony  
 strenth of body, or mychte of man. ffor quhair danger  
 hes beine maist deip, quhair all hes beine in despare,  
 thair with a meruellous spirit bauldlie hes he onsett,  
 butt feir: nethir succedid warr quhat he tuik on hand  
 10 nor the nobilitie of his spirit was seine to be.\* ffor he  
 drew till him na men of weir throch landis and rentis, as  
 the maner vses to be with ws, because he was bot of the  
 mid ranck of nobles, a knichtis secund sone; nethir  
 throuch stipend, quhen his ryches was bot small;  
 15 Nethir throuch ony publick office, he being bot ane  
 priuat persone; bot only throuch his vertue, his mychtie  
 spirit, his jele, and hett feruour in him to defend his  
 cuntrie, and throuch his meruellous maniris baith Noble  
 and Notable, he Wanted na men of Weir, in a schorte  
 20 space. Quhairfor at last with all consentis he is chosen  
 cheif capitane to defend his Natioune.

Bot sum of the special nobilitie inuyet Wallase be-  
 cause thay hard him commendat in defendeng his cuntrie,  
 and that he stoutlie frome seruitude had delyuerit it.  
 25 quhairfor this prouerb may be applyet specialie to him:  
 a man verie Valjeant, Ryche, or Prudent can nocht weil  
 defend him selfe amang sum peple. This quhen he  
 vndirstandes be sum cleir and euident taknes, of quhat  
 mynd he was to contemne honouris, quhilkes mony  
 30 vthiris ambitiouslie imbraces, he eftir schawes. That  
 being elected only defender of the hail Realme, a  
 persoune of publik authoritie, and with all pietie had  
 gouernet; he, nochtwithstandeng, to eschue the rancour of  
 sum, tuke on him prudentlie, a priuat persoune, passing

The noble  
 actes of  
 Wallase  
 causes the  
 nobil. to  
 invie him.

Wallase of  
 his awne frie

\* L. "neque ea maiore animo quam rerum successu"—nor did  
 he undertake with greater courage than success.

will renun-  
ces the  
authoritie.

to ffrance, of his awne frie will, and renunceng that office  
of a Magistrate. Nochttheles that false knychte Mon-  
teith, culd nocht asswage the Jre, that his harte buir  
against Wallase, and the Rancour thairin that lay: bot  
heiring that Wallase frome ffrance was returnet, and 5  
quhair in Scotland he remaynet, fraudfullie, throuch a  
false trayne layes Wait for him and takes him, neir  
Glasgwe, and lyk a traytour delyuiris him in Londoun to  
King Edward Langschanks, quhair, thaireftir drawin and  
quartert, he randiret that gude spirit, quhilk sa oft he 10  
had put in danger for that vngrate Nobilitie, sa dour  
vnthankfull, and for his hail peple.

Wallase tane  
in Londoun  
slane.

Because, of his Worthie actes, ar writne nocht small  
bot verie gret volumis, J had leur say nathing, or J sayd  
\* litle. quhairfor to Edward J returne. 15

Pape Boni-  
face curses  
Edward in  
fauour of  
the Scotis.

Efter mekle sair slauchtir maid in Scotland be this  
Edward, at last he be Pape Boniface is discharget, to be  
ony mair hurtfull till a frie natioune, quha neuer asfor was  
subiecte to ony externe king, how sune Edward hard  
this, he began to mitigatt his Jre. 20

Sr Jhone  
Cumin  
kny<sup>t</sup> gouer-  
nour of  
Scotland.

Bot quhen he hard Sr Jhone Cumin to gouerne the  
Realme prudentlie, he prepares to Scotland with a new  
armie, and Wastes all that parte vp and doune, quhilke  
dependet vpon him.

Quhen the Jnglismen war now returnet to thair awne, 25  
the Cumin afflicted, quhat he culde or mycht eftir his  
power, all the Jnglismen left behind thame in all  
Strenthis or Castelis. Quhairfor Edward in haist sendis  
Rodulph Comfren in Scotland with ane armie of threttie  
thousand. Thir he diuides in thrie partes, a certane 30  
space putting betuein ilk parte, the Cumin, w<sup>t</sup> a stout  
capitane Simon ffraser, ony with viii thousandis ar  
convoyet, and at Roslinn meitis with the first Jnglis

\* L. "malo hic nulla quam pauca dicere"— I prefer to say noth-  
ing rather than a little.



cumpanie in quhilk war ten thousandis, quhair sa  
 Valjeantlie he resisted, and eftir the first the second,  
 and efter the secund the thrid, sa stoutlie straik and  
 vanquist, that a noble Victorie he obteynet, gif evir ony  
 5 was afor, bot allace the Joy of that triumph was bot  
 schort. ffor Edward heiring this, is steiret vp w<sup>t</sup> a new  
 furie, and gathiris baith of all framet Natiounis, and of  
 his awne Jles, ane armie vndemous, throuch quhilk  
 force, he Scotland be Sey and Land Jnvades, in sik a  
 10 maner that frilie, without ony stop or impediment, he  
 raikis throuch the hail realme in lenth and bredth,  
 quhair he Will; spoyles the realme of all monumentis  
 and alde antiquities, changes the institutionis and  
 lawis of the cuntrie, burnes all buikes asweill haly as  
 15 prophane, the Scotis in the meane tyme amang the  
 Wods, mountanis, and strenthier fortes lay hidd: Thay  
 brocht vs now vnder sick seruitude, held vs vnder sick  
 subiectioun, that Scotland behouet to leue efter the  
 maner of Jngland in all things; At last returneng in  
 20 Jngland, he takes with him frome Scone the Marmor  
 chyre, forsaide, quhairin the Scotis Kingis vset to be  
 crounet; and in Londoun it places.

The monu-  
 mentis of  
 Scotland  
 destroyet.

The mar-  
 mour chyre  
 to Londoun  
 is trans-  
 ported.

The Bruse now willing to winn Scotland agane frome  
 the Jnglismen throuch force, consulates with the Cumin;  
 25 how sune thay had be thair handwritt confirmet thair  
 promise, thay sueir to be true ilk till vther, the Bruse  
 thairefter with speid passis in Jngland. Bot the Cumin  
 thinkeng w<sup>t</sup> him selfe, that gif the Bruse war put by the  
 gate, him selfe war nerrest the Kingdome, sendis a quyet  
 30 messinger with Wrytingis to King Edward, in quhilkes  
 war conteynet the hail maner of the conspiracie, betuein  
 him and the Bruse, that the Bruse, thair be opne testi-  
 monie mycht be conuicted, and with all diligence put  
 doune.

35 Be a freind and familiar this is reueilet to the Bruse,

The bruse  
 throuch  
 affectionn to  
 obtene the  
 Kingdome  
 makes a  
 band w<sup>t</sup> the  
 Cumin.  
 The falsset  
 of the Cumin.

for a certane Erle sendis him secreitlie a pair of spurris  
 w<sup>t</sup> tua \* crounis of the sone, quhairby the Bruse vndir-  
 stud, that in haist he sould be flied; and schortlie callis a  
 smith, quhome he causes to schue thrie suofte horses  
 backward, that through this craft, the persewer and the 5  
 ennemie follower mycht not find how to tred the horses  
 fute rycht; At midnycht he beginis to flied, and with  
 possible speid cumis to the Castell of Lochmaben,  
 quhair he entiris, and in a gude tyme findes his brother  
 Dauid with Robert Fleming: thir tua he makes partakers 10  
 of his counsell and Jorney, altogether thay quicklie cum  
 to Drumfris, quhair the Cumin remaynet: quhome for  
 his traytourie with a sword he strykes throw the body,  
 finding him in the grayfreir clostir: thaireftir through  
 helpe of his freindis, he cumis to Scone, quhair he is 15  
 crounet king.

Robert  
 Bruce cumis  
 to Scotl.  
 findes the  
 Cumin, and  
 slayes him  
 the 3eir of  
 God 1305.

*Papes*—Martin 4, Honore 4, Nicolas 4, Celestin 5, Boni-  
 face 8, Benedicte 10, Clement 5.

*R. Emp.*—Rodulph 1, Andulph, Albert, Henrie 5.

*F. king*—Philip 4, his surname Pulcher.

*Engl. king*—Henr. 3, Edward 1.

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\* L. "duobus aureis"—two gold pieces. The metrical translation of Boece says "*tua grottis*." The crown of the sun, or "Ecu d'or du soleil," was a French coin, first struck by Louis XI. in 1475. By a proclamation, 25th May, 14 Henry VIII., crowns of the sun, ducats, and crowns of gold not of the sun, were ordered to be received in currency in England. In the year 1567, a proclamation made at Edinburgh for the apprehension of the Earl of Bothwell offers a reward to "quha saeuer wil tak" him, of "ane thousand crounis of the sone."

## NOTES



## NOTES.

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(Unless otherwise stated, the Scottish forms are quoted from Jamieson, and the Anglo-Saxon from Bosworth's Dictionary.)

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## INTRODUCTION.

<sup>1</sup> *Quhen*. This is a translation of the Latin *cum*. The MS. is full of such imitations of Latin idiom, that would seem to be directly copied from the original work, and not mere habitual marks of Latin influence on style, such as begin to be observable at this period of literature.

<sup>2</sup> *Preclair*. This is another instance of a similar tendency. The original has the word *præclare*, and the translator has apparently simply copied it. As the MS. contains a very large number of words derived from Latin, many of which are not now in use, this remark will help to explain their presence, and warn the reader against supposing that all such words were in common use at the time.

<sup>3</sup> *To sett doune*. The reader will notice the very frequent inversion of sentences such as this, where the verb follows the noun it governs. I am not competent to say whether this is only an imitation of Latin style, or whether it is a remnant of an older fashion of Scottish speech. In the present instance, as in many others, the order is *not* copied from the original Latin text. It must be noticed, moreover, that this inversion is not arbitrary. It seldom takes place in purely indicative or absolute assertions, but only when the statement is preceded by a particle,—conjunctive, adverbial, relative, &c.,—or, in other words, only in a subordinate clause. A similar usage prevails in modern German; and I am inclined to think that F. Dalrymple's long residence in Bavaria may have had something to do with this feature of his style.

<sup>4</sup> *Sulde follow*; notice the omission of the modern *if* in such clauses throughout the text.

<sup>6</sup> *Imprented*, used in what may be called its passive sense. It is here a reproduction of the Latin, which has *viam impressam*.

<sup>6</sup> *Regiment* = the extent of territory ruled over. The Latin here has *ditione*.

<sup>7</sup> *Escaped had*. The inversion here is still more strikingly after the German model—viz., placing the auxiliary after the participle, so as to bring the verb to the end. Although a few scattered inversions, in relative clauses, may be found in Shakespeare and other earlier writers, they may be generally accounted for by emphasis. Here there is no such reason. The clause here is adverbial, and it does *not* follow the order of the Latin text.

<sup>8</sup> *But*=without. F. Dalrymple always distinguishes the preposition from the conjunction, which he spells *bot*, see, *e.g.*, the next sentence. This is in conformity with best Scottish usage (Jamieson distinguishes the two words), and would seem to point to a distinct origin of the two forms. That such should be the case seems likely from the analogy of other languages, and also from the fact that there is a very marked contrast, and even contrariety, between the two meanings expressed by E. *but*. In one sense this word means *except, leaving out*, a meaning aptly illustrated by the etymology—*be-out*. A.S. *be-utan*, *butan*. In the other sense, however, the meaning is *moreover, in addition to, further*, a sense aptly expressed by the corresponding forms, Fr. *mais* (for *magis*); L. *autem* (comp. Gr. *ab, abris, again*); G. *aber*; and finally A.S. *bót*, meaning *assistance, remedy*, and actually used, in the phrase *to bote*, to mean *moreover*, &c. A.S. *ó* came to be pronounced like E. *oo*, hence the spelling *but* can be easily accounted for. Mr Skeat affirms that all uses of *but* are from the same source; the Scottish use would throw doubt upon the assertion.

<sup>9</sup> The name seems to have been *Alba* or *Alban*, latinised into *Albania*. Ptolemy uses *Albion*. There is no certain proof of the meaning of this name. The names *Alps* and Mount *Lebanon* and *Albania* have all been pointed to as indications of a Gaelic, or at least Celtic, race, perhaps the same that afterwards occupied the hilly country of this island. The name occurs in the north of Spain as *alba, abula*, and *alva*, and this is probably Gaelic country. *Auvergne*, in the south of France, is said to be a corruption of *Alva regnum*, the kingdom of Alba; and we have *Alba Helvia* (now Viviers) in Narbonne; *Alba Pompeia* in Liguria; *Alba Fucenti* on Lake Fucino in Italy; the island of *Elba*; and, finally, *Alba longa*, the mother city of Rome, said to have been built by Ascanius, son of Æneas, on the rock between the *Alban* lake and Monte *Albano*. The old proverb says that clan *Alpin* is the oldest in Scotland. The name Alba or Alban, as applied to the country north of the Forth, would seem to have come from the name of the Fortress of Alba, since called St Andrews. *Alba* is still the Gaelic designation for

Scotland. There is no Gaelic word with any resemblance to *L. albus*, that means *white*; but *alp* is a recognised word for a height or eminence, and it also means *a lump* or *rugged heap*. In the Swiss dialects the word *alp* is still used in the singular form to mean a high mountain pasture-land.

<sup>10</sup> *Loegria*. Fordun says: "The kingdom of Locrinus was Locria, and beginning from the southern shore of the island, that is, the Totonian shore, it was bounded on the north by the rivers Humber and Trent" (Bk. ii. c. 6). We are here reminded of the *Locrian* tribes of Greece, of the *Ligures* of Cisalpine Gaul, the modern Piedmont, and of the river *Liger*, now the Loire.

<sup>11</sup> *Taprobana*. Supposed to be Ceylon.

<sup>12</sup> Ptolemy mentions the *Curnavii* as inhabiting the most northerly part of Scotland.

<sup>13</sup> *Thousand pace* = Latin *mille passus*—i.e., a mile.

<sup>14</sup> *Mae* = Mod.E. *mo*, distinguished from *more* or *mair* as referring to number, while the latter refers to size or quantity. A.S. *mā* and *māra*, with similar distinction.

<sup>15</sup> *By* = besides. The meaning of modern English word *by* is expressed by *be*. A.S. *bi* has this latter meaning only.

<sup>16</sup> *Ouer all* = A.S. *ofer eal*, altogether, commonly. Comp. Mod.G. *iiberall*.

<sup>17</sup> *Plentifull*. The obsolete but etymological use of the word, to mean full of plenty.

<sup>18</sup> *Ates*. A.S. *ata*. In this, as in so many other words, the Scottish dialect is more conservative than modern English. Anglo-Saxon long *a* generally answers to English *oa*, or long *o*, while it is almost invariably represented in Scottish by *a* or *ai*. Comp. ac, *oak*, *ake*; bar, *boar*, *bare*; (Barbour) *da*, *doe*, *dae*, &c., *passim* in the text.

<sup>19</sup> *Houer brede*. Jamieson (Scottish Dictionary) gives *haver* as an old term for oats. *Haver-meal* is still used for oatmeal in the North of England and the Scotch Border counties. "*Haver-meal bannock*" occurs in the song "*Bonnie Dundee*." *Houer brede* is, therefore, simply oat-bread. Comp. D. *havre*, and G. *hafer*, oats, and the Mod.E. *haversack*, oat-sack.

<sup>20</sup> *Browne* = brewed, the old strong past participle. A.S. *gebrōwen* (Ælfred's 'Orosius') from *brēðwan*.

<sup>21</sup> *Garssie* = grassy. Both *gars* and *græs* occur in A.S. Comp. *carse*, in local names, *Carse o' Gowrie*, &c.

<sup>22</sup> *Nout* = cattle. Mod.Sc. *nolt*, *nowt*: E. *ingnete* ('Havelok,' l. 781); Mod.E. *neat*; A.S. *néat*, from *neotan* and *nyten*, to use, employ. Comp. G. *geniessen*. Fick (quoted by Skeat) gives Teutonic root *nut*, meaning *useful*, *profitable*: whence Icel. *njota*; Goth. *niutan*, &c. Icel. *naut*, means cattle; and M.H.G. *noss* was equivalent. From this it is clear that the derivation from *ne-witan*, not to

know, given by Wedgwood, and found in Ælfred's translation of Boethius, is quite unfounded. We still speak in English of "*neat's foot oil*;" *neat*, meaning tidy, is from L. *nitidus*, through Fr. *net*.

<sup>23</sup> *Than*=then; two forms of the same word. Here, and in many places of the text, it bears the meaning *at all events, at least*. Latin here has *saltem*.

<sup>24</sup> *Lesoueis*=Mod.S. *lesuris* and *lasors*, pastures. *Leasow* is still a common name in provincial English dialects, principally used as a local name. A.S. *læsu*, a pasture; *læsan* and *læswian*, to feed.

<sup>25</sup> *Framet*=foreign. *From* and *framet* are still used in Scottish dialect. A.S. *fremed*. This word seems allied to the prep. *fram*=from or away from; there is another word *freme*, meaning profit, gain. Both are cognate with *faran*, to travel, to fare. Comp. G. *fremde*; Gr. *ᾤσιπαι*.

<sup>26</sup> *Peirles*=peerless, without *peer* or equal.

<sup>27</sup> *Sluthe-hundes*=sleuth-hounds, dogs who track by scent. To *sleuth* is to follow a track. A *slot* is the track of a deer.

<sup>28</sup> *Grewhundes*. *Grew* alone stands for greyhound in Scottish dialect. A.S. *grighund*. Both parts of the word seem to mean dog, or, perhaps more correctly, the first part is the specific name, and *hund* refers to the male sex. Prof. Skeat refers the word to the Icel. *greyhundr*.

<sup>29</sup> *Stank*, the original form of *tank*, from L. *stagnum*, a pool, through O.Fr. *estang*.

<sup>30</sup> *Nychtbours*. The appearance of the *t* in this word is anomalous among the Teutonic dialects. The first part of the compound represents the word *nigh*, and is perchance the remains of a pp. from the verb *to nich*. A.S. *neah* and *gebur*, a tiller.

<sup>31</sup> *Myndes*. This is the regular Scottish spelling both of the noun and verb. It has been attempted to connect this word with a Celtic root which appears in W. *mynd* and *mynydd*, and Gael. *monaidh*. Neither of these words, however, means a mine, but merely a mountain. The presence of the *d* in the Scottish word is a difficulty. E. *mine* is from L. *minare*, to lead. Comp. *lode*, a vein of ore.

<sup>32</sup> *Had*. Notice the inversion after the particle *that*.

<sup>33</sup> *Dorpes*. The *d* seems to point to Norse origin. A.S. has *thorp*, as in modern English. Comp. G. *dorf*; Gael. *treabhair*; W. *tref*. Dalrymple often softens initial consonants.

<sup>34</sup> *Wyne*=wynd, an alley or street. It is here used as a translation of the Latin *vicus*, which, however, means a hamlet as well as a street.

<sup>35</sup> *Leiret*=learned. The improper use of the word, which means to teach. Mod.E. *leren*; also found used in the reflexive sense=to teach one's self. Comp. G. *lehren* and *lernen*. A.S. *læran* and *leornian*.

<sup>36</sup> *Twoche*. Probably not the same word as *touch*, which is de-



rived immediately from the French. It rather represents the E. *tweak* and *twitch*. To handle very slightly.

<sup>37</sup> *To* means in the direction of, towards. Comp. Gr. *δε*. Most uses of *to*, except the mark of the gerundive, are expressed by the Norse *til*, as is usual in the northern dialect, especially where *aim* or *intention* is meant. Comp. G. *ziel*, aim, direction.

<sup>38</sup> *Merse*. Latin calls it *Marchia*. Merse, therefore, would mean the frontier or boundary.

<sup>39</sup> *Tifus*=the river Teviot. The name is allied to *Tiber*, *Tay* (for Tabh), *Teifi*.

<sup>40</sup> *Elding*=firing. A.S. *æled* and *æld*, fire, from *ælan*, to burn. Mod.Sc. *low*.

<sup>41</sup> *Manure*=to labour upon. The word is from the Fr. *manœuvrer*, to work with the hand.

<sup>42</sup> *To* here represents the Latin dative case of the text, *rebus politicis student*. So *passim* in text.

<sup>43</sup> *Stainchet*=restrained. Related to *stank* and *stagnant*. L. *stagnum*, from *sta* to stand; *stagnō*, to make to stand.

<sup>44</sup> John Duns Scotus, the famous Franciscan doctor of the thirteenth century. He belonged to Merton College, Oxford, and taught in the University of Paris. His birthplace is disputed, but is generally thought to be Dunce in Northumberland. The modern term "dunce" is an antiphrastic use of his name.

<sup>45</sup> *Wod*=furious, mad. A.S. *wōd*, violent. Comp. *Woden*, *Odin*, the war-god; G. *wüth* and *wüthen*, rage; L. *vates*; Icel. *odr*; Mod.E. *wod*, Chaucer. Root *woda* (Fick).

<sup>46</sup> *Euos*. Presumably *Ewes*; but Ewes Water flows into the Esk on its eastern bank.

<sup>47</sup> *Vergivium*. The name given by Latin writers to the sea lying between south of Scotland and Ireland.

<sup>48</sup> *Dales*, *Portiounis*. The meaning seems to be, that the word *dale* is taken to mean not only a valley but a district or division of territory. The Latin text reads: "Our people call a dale a valley, or, according to others, a *portion*;" and the Latin marginal reference, which is left out in the translation, reads, "Dales, called valleys or portions." This is interesting as pointing to a consciousness of the etymological meaning of the word *dale*. It is connected with the word *deal*, and is from some root meaning to divide or separate. Hence a dale is a portion divided off as well as a cleft. A.S. *dæl*, a portion, a share. Comp. G. *theilen*, to divide; and *thal*, a valley.

<sup>49</sup> *Strath*. The low-lying flat land on either side of a river. The Gael. word is *srath*, W. *ysrad*. Generally considered to be derived from L. *strata*; but it is difficult to think that a Latin word could have been so common as this in ancient place-names. No Gaelic word exists to which it could be traced, otherwise it might be considered as a cognate word from the same root, meaning to expand,

as L. *sterno* ; E. *strew*, *stretch*. Gael. *sruth*, a stream, is a parallel word.

<sup>60</sup> *Galloway*. The Gaelic race of this district was called by the Irish *Gallgaidheal*—i.e., the foreign Gael, as being under the yoke of the Gall—the Norsemen. The same term was used for the people of the Western Isles for the same reason. The Welsh called them *Gallwyddel*, where the latter part of the word is equivalent to *gaidheal*. The country was called Galloweithia, Gallovidia, Galweia, all names pointing to the southern Celts. (Skene, 'Celtic Scotland,' i. 239.)

<sup>61</sup> *Quhyt* bears the same relation to *quheit* as *white* to *wheat*. All are from the same root—*kwi*, to shine, glitter.

<sup>62</sup> *The quhyt Case*. The white *casa* or house—Candida Casa. Whithern, now spelled Whithorn. The name arose from the stone church built there by St Ninian at the close of the fourth century. *Hern* is a translation of *Casa*, or perhaps *vice versa*. The name Whitherne is found in the Anglo-Saxon Chronicle, year 565. A.S. *ærn*, house, hall.

<sup>63</sup> *Oy*. A grandson or nephew ; also spelled *oe* and *o*. At first sight it looks like the Gael. *oig* and *og*, meaning young, which is used so commonly in the Highlands after names of persons to distinguish son from father—e.g., Donald oig=Donald the younger. It may, however, be a true Scottish word, cognate with the diminutive suffixes *oc*, *ock*, and *ken*, *eken*=*ek-en*, *kin* ; and which appears in another form in the affectionate diminutive *y*, i.e. Comp. Johnny, housie ; chicken, Watkin ; Mannock, Mallock.

<sup>64</sup> *Schawne*. An older form than the English *shew*, but with the same sense. A.S. *scetwian* with long *a*=to look. Root *skaw*. Comp. G. *schauen*, to look ; L. *cavere*, to look out.

<sup>65</sup> *Waris*. This form in Scottish expresses the meanings of English *war*, *worse*, *wary*, *were*, and it has the additional meaning, *to spend*, or *waste*, as if a verbal use of the noun *ward[s]*. This is a confirmation of the supposition that all these words are derived ultimately from the same root *war*, to take heed, to defend (Skeat). From *war* comes (1) the Teutonic *wara*, cautious ; (2) *wars*, to confuse, to twist, whence *worse*—i.e., twisted from the right—and also probably *war*, meaning the confusion incident upon fighting ; (3) *were*, price or estimation=the power of defence—i.e., *worth* ; and finally (4) *wares*, things kept in custody, valuables. *War*, in the sense of *fighting*, is A.S., but rare. It is found in the 'Anglo-Saxon Chronicle' (1119), and in the laws of Cnut (War-scot), where it may only mean *protection-tax*. Cognate forms are G. *wirren*, *währen*, *wehr*, *waaren* ; Gr. *ὄρω* ; L. *verro*, and perhaps *verto*.

<sup>66</sup> *Suit hartes*. The reason given for this name is not only an incorrect translation of the Latin but false in fact. Sweet Heart Abbey was founded in 1275 by Devorgilla, daughter of Alan de

Galloway, and took its name from the embalmed heart of her husband, John de Baliol, which she shrined in silver and ivory, and placed in an aumbry near the altar ('Ancient Church of Scotland,' p. 288). It was variously called Douce Cœur, Dulcicorde, Douzguer, Duguer, and New Abbey.

<sup>57</sup> *Haill.* The older form of *whole*. The *o* sound of the English word comes in the ordinary way from broad *a*, as *stone* from *stan, stane*; but the *w* is a much later English addition not peculiar to this word. A.S., *hal*; Mod.E. *hool*. Palsgrave (1530) *hole*.

<sup>58</sup> Here is an inversion of an assertive and principal clause: it seems partly imitated from the Latin text.

<sup>59</sup> *Killine*=cod. Still used. Also spelt *keeling* and *killing*; perhaps allied to *ling*.

<sup>60</sup> *Bosums*=bays. A translation of *L. sinus*, which means a bosom as well as a bay.

<sup>61</sup> *Thir*=the regular form for *these*. This is peculiar to Scottish dialect. Perhaps it stands for *the ær*=A.S. *se æra*=the former, the preceding. Icel. has *þeir*=*those*, plural of *sá*, that.

<sup>62</sup> Latin reads here—"The name of the other is *Loch*, nearly 30 miles long." This must be *Luce* Bay. The *bot* introduced here is for the *L. autem*—"Latitudine autem fere pari."

<sup>63</sup> *Quhen . . . than*. This is imitated from the Latin text, which has "*cum nostra patria . . . tum maxime Gallovidia*." The pair of words are commonly translated *both . . . and*.

<sup>64</sup> *Abone*, also *abowyne*, *abow*, *abufin*. The last is nearest the original form, of which the others are contractions. A.S. *abusfan* (chronicle 1090)=*an*, on; *be*, by; *ufan*, upward. Cf. G. *oben*.

<sup>65</sup> *Cumirsum* (*cummer*, *cummar*)=vexation, trouble, hindrance. E. *cumber*, a verb only. The English word is supposed to be derived from the low-L. *cumbrus*; but it is as likely that the low-Latin or French is derived from the Frankish. The German dialects still retain the word *kummer*, and *kümmern*, in the precise meaning of the Scottish.

<sup>66</sup> *Vuir*=*uvir*=*over*, or, as we now say, *upper*. It is the A.S. *ofer*, used as we find *ober* in the names of German places—*e.g.*, *ober-Rhein*, *unter-Rhein*=upper and lower Rhine.

<sup>67</sup> *Ofspring*, the Latin has *seges*=crop.

<sup>68</sup> *Plesand*, keeps the northern ending of the participle, as though formed anew from the verb to please, and not a mere translation of the French participle.

<sup>69</sup> *Skepīs* (*skeppe* and *scape*), a hive. It is the same word as E. *ship*, O.E. *skip*, and means anything hollowed out; root *skap*, to *shave*, comp. *scoop*. A.S. *sceþ*, *sciop*, a basket. Gr. *σκάφος*, from *σκάπτω*.

<sup>70</sup> *Croce Regal*, *Cross Reguel*, *Corseraguel*, *Croceragwoll*, an abbey near Maybole, founded by Duncan, first Earl of Carrick, in 1244.

The name is commonly taken to mean King's Cross, but the explanation is very doubtful. The oldest form of the word I can find is in a Bull of the year 1265, where it is spelled *Crosragmol*, and this alternates with *Crosrhaigmol*. If the *m* in the last form were also aspirated, the pronunciation would become very like *Crosragwoll*. It will be noticed that the name is still *Crosraguel*. The *m* is possibly a false reading for *u* or *w*. The "Croce Regal" of the text is simply a translation of Leslie's "Crucis Regalis." The most favoured modern interpretation is the Cross Regulus or of S. Rule.

<sup>71</sup> *Salmonie*. This is an imported word, but the *t* or *d* is an addition. The Teutonic name for the fish is A.S. *leax*, D. *lax*, *laacks*, &c.; the Gael. *bradan*. L. *salmo*—perhaps the *leaper*, from *salio*.

<sup>72</sup> *Biging* (*big*), and *build*, seem to be both derivatives from a simpler form *bua*, *bo*, which means to dwell or to be. Scand. Icel. *bol*, a house, a place to *be* in. Comp. G. *bauen*, to build and to cultivate or settle. A.S. *bygian*.

<sup>73</sup> *3ardes*. This is the word *gard* or *garth*, which appears in the two English forms, *yard* and *garden*. The meaning is a place enclosed or protected; from root *garda*. The initial consonant of this word is equal to E. *y*, but represents A.S. soft *g* before a vowel. We still hear such pronunciation as *giarden*, *giate*, &c., for garden, gate. A.S. *geard*; L. *hortus*; Gr. *χῆρος*.

<sup>74</sup> *Infrequent*, in the Latin sense of *not well attended*. The Latin text has *infrequens*.

<sup>75</sup> *Gairdine*, already distinguished from *3arde*, prob. an importation, like English garden. F. from Frankish *garto*, cognate with A.S. *geard*.

<sup>76</sup> *Bordour*. L. *finibus*=borders, but also *district*.

<sup>77</sup> *Schene*=fair, shining. Comp. E. noun *sheen*, G. *schön*, from same root as *shine*—viz., *ski* (Fick). *Ski* is also the root of L. *scio*, to know, or to *discern*.

<sup>78</sup> *Pure*=poor, also *puir*, from Fr. *pauvre*, *povere*, of which the Scottish is a closer imitation. L. *pauper*=*pauc-par*=little providing. E. *few-faring*.

<sup>79</sup> *3ewis*. In this word the *3* seems to be a mistaken orthography. No *g* or *y* appears in this word in any of the dialects.

<sup>80</sup> *Als*=as. Generally so spelt in the first of the pair, *als*—as. From *al so*. Mod. *as* is a corruption of it, and confused with the relative pronoun. G. *als*. *Anes*—the original form of *once*. A.S. *anes*. It is the genitive case of *ane*, used as an adverb. Comp. the provincial usage of *evenings*, *mornings* to mean in the evening, in the morning. G. *abends*, *morgens*, with same meaning.

<sup>81</sup> *Sent*. This is the correct form of the word, for it is pretty certain that it comes from the L. *sentire*, through the French. Even if it were from the Teutonic *sinnen*, the *c* would be equally intrusive.

<sup>82</sup> *Cuning*=cony, rabbit. The first is probably the older form.

*Cony* is for *conig*, but *cuning* gives the diminutive in full. The name *canin* or *conin* is common to several Teutonic dialects.

<sup>83</sup> *Finzie*=feign. In English the *g* is a late addition. This may be an independent formation from L.  *fingere* or F.  *feignant*. L.  *fingo*, which may represent *big*, to set up, to build.

<sup>84</sup> *Ingene*, from L.  *ingenium* = natural gift. A word now lost, except in its derivatives. Latin text here has *artem*. It is a favourite word with Dalrymple.

<sup>85</sup> *Laich*, *laigh*=low. All the old forms of this word have the guttural ending, *lauh* (Ancrén Riwlé), *loogh*, from *lag*=lie, with the usual vowel-changes. E. *lie* is from same root. Icel. *lagr*, from *laga*, to lie.

<sup>86</sup> *Martrix*=matriks. The marten, a kind of weasel. The old term is *marter*, or *martre*. A.S. *mearth*. Martrik seems to be the diminutive in *ek*, *marterek*.

<sup>87</sup> *Brok*=the badger, probably a Celtic word, and meaning spotted, from *breac*, spotted. Gael. *broc*.

<sup>88</sup> *Messen*=Messina, in Sicily. Latin text has *Meliteorun*—that is, *Maltese*.

<sup>89</sup> *Laudiane*=Lothian. Latin text has *Laudonia*. It is also called *Lothene* (Saxon Chronicle), *Loidis*, and *Lodonea*. As a province it once extended from the Forth to the Tweed. It was a Saxon or rather Anglian colony, and the name Pentland records the existence of the Picts in it as a distinct people, either as conquerors or as conquered. The word recalls the Teutonic *Leute*. A.S. *Leód*; M.E. *Lede*, people.

<sup>90</sup> *Madne Castle*. Leslie writes *Castra puellarum*. The real meaning of the word which he assumes to be *maiden* is doubtful. It is sometimes conjectured to have been *magh dun*, whatever that may mean; also *medn* or *maidn*, a rock, of which form we have many examples in different parts of Britain; and thirdly, it is suggested that *maighdean* is the correct reading, meaning precisely *maiden*. There are one or two instances of a similar name in other parts of Europe. The city of Magdeburg on the Elbe is commonly thought to mean Maiden Castle, and what confirms the opinion is that the Slavonic name, which is supposed to be that given by its earlier inhabitants, is *Devin*, a name of precisely similar meaning. Monenna, who is considered to be the same as Medana or Edana, founded a church at Duneden towards the close of the fifth century. If Duneden is the "hill of Edana," "Maiden Castle" may be a record of the house of nuns which she probably founded in connection with her church. See text, Bk. II. chap. i. p. 133, line 5. The form Edinburgh first appears as *Edwinesburgh*, which exists in the foundation charter of Holyrood, by David I. But the British names Mynydd, Agned, and Dineiddyn, and the Gaelic Dunedin, appear long before this. There was a British town Caeredin, nine miles further west, on the Forth.

<sup>91</sup> *Swomeng*, also spelt *swowm*, has a Danish sound, but it may be a form from the perfect stem of *swim*.

<sup>92</sup> *Pig*=jar, or such vessel. Gael. *pige* and *pigeon*; E. *piggin*. Beaker and pitcher will likely be derivatives through low-Latin, from same root. Comp. G. *becher*; Gr. *βίκος*.

<sup>93</sup> *Iles and Inches*. The latter word is clearly the Celtic *Innis*, found in place-names throughout Britain. The former seems to struggle between Gael. *eil*, *eilean*, and Fr. *isle*, with perhaps a memory of A.S. *ig* and *eg*, in the combination *igland* and later *iland*, &c. The *s* was long absent in the English word.

<sup>94</sup> *Fliedly*=timidly. *Fley* and *flee* still mean, in Scottish, to frighten and to put to flight. *Fliedly* would equal *fleedlie*, like a thing put to flight. *Flee* causal from *fly*.

<sup>95</sup> *Birdis*=young. The word is applied to the young of other animals; also spelt *brid*, *beird*, *burd*, that which is *beared*, or *bred*, or more directly from A.S. *bredan*, to brood.

<sup>96</sup> *Dowk*, to dive, to put under water. A *duck* is a diver. Comp. G. *tauchen*.

Connected with this word is *doup*, which has in Scottish the precise meaning of Dutch *duiken*, to stoop, to bend down; and of E. *duck*, to bob the head downwards. It is also used by our author in the active sense of E. *dip*, to plunge—e.g., "doupit him with whingeris." *Dip* is in fact the weakened form of the Teutonic root *dup*, whence comes Goth. *daupjen*, Sc. *doup*, G. *taufen*.

<sup>97</sup> *Snell*=quick. A.S. *snell*, lost in Mod.E., except as a surname. Comp. G. *schnell*. The previous part of the sentence should read. "They delight *so much* in the labour, and are so swift in flight," &c.

<sup>98</sup> *Wap*, to throw; especially to throw quickly. Jamieson connects this with Icel. *veipa*, L.Ger. *wippen*, E. *whip* and *quip*. If so, its root will be *wip*, to tremble, *vibrate*.

<sup>99</sup> *Neb*. The beak or snout, still used of the nose, anciently the face; A.S. *nebb*=face. The word has lost an *s*, whence *snaf*. Comp. G. *schnabel*. *Nip*, v., and *nib* of a pen are from same.

<sup>100</sup> *Towis* = ropes. A.S. *togan*, L. *ducere*, G. *siechen*, E. to tug. The word *tow*, meaning the matter of which ropes are sometimes made, has nothing to do with this root. It is a curious fact that Mod.G. has the very word *tau*, meaning rope, perhaps imported.

<sup>101</sup> *Excepte*, here=besides. Latin has *præter*, of which *except* is an imitation.

<sup>102</sup> *Mosse*, in its original sense of swampy ground. The word is still generally so used in Scotland. *Mire* is from the same root. Icel. *myrr*, a bog which Fick refers to Teutonic root *musa*, whence *moss*. Latin text, however, reads "that bituminous matter for fire, commonly called moss;" the word is here referred to the peats themselves.

<sup>103</sup> *Peil*. Professor Skeat considers this a corruption of *beat*, a word

from the v. to *beit*, meaning to replenish—a fire, *scil.*; so that peat would mean fire material or fuel. In Scotland, where the two words *beit* and *peat* coexist, it is strange that one should be changed without the other. Gaelic has *fad*, a peat, and *fadaidh*, to burn.

<sup>104</sup> *Smacke*=taste, to be distinguished from *smack*, a blow, which has more relation to *smash*. The two words are kept distinct in all the Teutonic dialects.

<sup>105</sup> *Wisse*=wish. A.S. *wyscan*, from an older *wunsc*, an inceptive or desiderative form of *wan*+*esc* (Fick). Comp. E. *win*, L. *venus*.

<sup>106</sup> *Sum tyme*. Note that this means *formerly*; but the plural or genitive *sum tymes*=E. sometimes.

<sup>107</sup> *Syde*=low-hanging. A.S. *sid*, long, wide, hence E. *side*, the edge or border.

<sup>108</sup> *Endet*=breathed upon. *Aynd*, *ainde*, *cand*, the breath, to breathe, to expire, to blow upon (as the wind does). This is another form of E. *wind*, used as a verb. A.S. has *windwian*, winnow, to blow upon. Root *aw* or *wa*, whence E. *air*, L. *ventus*, Gr. *ἄω* (pres. part. *ἄω*, *ἄω*). Icel. *andi*; Dan. *aand*.

<sup>109</sup> *Clate* (*clat*, *claut*, *clawt*)=rake, a hoe, to scratch. *Clauts* or *clatts* are a sort of combs for carding wool. A.S. *clate*, whence E. *clot* (Skeat) means a *bur*. To *clout*, in the sense of *strike*, is perhaps another form of the same; but *clout*, a *rag*, is Celtic; and compare *clatter*. *Cluif* is the divided half of a hoof=that which is *cloven*. A.S. *cleofan*.

<sup>110</sup> *Kaiihe*=*kyth*, *kyith*, to show, exhibit. A.S. *cyðan*, to tell, to make known.

<sup>111</sup> *Afortymes*. Another instance of genitive case used adverbially. Comp. Sc. *anes*=once, and E. mornings, evenings; also G. *vormals*, *abends*. See note <sup>80</sup>.

<sup>112</sup> *Scindle* (*sindle*, *seyndill*, also *senil*, *seenil*). This seems to be connected with *sunder* rather than with *seldom*, and would mean separated; hence unlike and rare. Root, *sund*=separately. The ending is probably a comparative form (Fick).

<sup>113</sup> *Scoug* (*skug*, and *skoug*, n. and v.)=shade, shelter, from root *sku*, to cover, whence English *sky*.

<sup>114</sup> *Argathelia*, *Earrgoidheal*, *Airergaidheal*, the coasts, or boundaries, or district of the Gael. The oldest form of the name is *oirir Alban*, the coast-lands of Alban. (Skene, 'Celtic Scotland,' iii. 49).

<sup>115</sup> *Bowdin*, a softened form of *boldin*, *boulden*=swollen, from root of E. *bulge*, *belly*, *bowl*, *billow*, *a boil*, &c. *Bhalgh*, to swell (Fick).

<sup>116</sup> *By*, that is *beyond*=contrary to the usual custom.

<sup>117</sup> Latin, *pulchrum*. "Is it not charming that every trade has its own street apart." See Scott's 'Fair Maid of Perth.'

<sup>118</sup> *Louthe*. Latin has *Louthæa* and *Louthæa*. Both forms are interesting, as will be seen from the following quotation from Mr Skene's 'Celtic Scotland,' ii. 456. "Adamnan tells us of a peasant who

dwelt in the district which borders the shores of the *Stagnum aporicum*, or aporic lake—*i.e.* Lochaber, . . . and in the river *qui Latine Nigra Dea dicitur* caught a salmon of extraordinary size. . . . The river *Lochy*, however, has no connection with the word *Loch*, translated by Adamnan *stagnum*, for the vowel *o* in the former is long, but in the latter short. But Cormac and O'Clery's glossaries (Irish) have *loch* with long *o*, meaning *black*. *Dea* also does not mean goddess, but is an Irish name for river. The name, therefore, was *Lochdea*. In his book i. c. 28, Adamnan has the same name as *Stagnum lockdie*.<sup>119</sup> Whether *Spean* means Hispean or Spain, as our author says, is not so clear. As a river-name it reminds us of its neighbouring Spey. To a Gaelic ear *Spean* would sound like *little Spey*.

<sup>119</sup> *Nocht* represents the Latin *ne* after *timore*, which would not be rendered in English.

<sup>120</sup> *Halkes*. The *l* is redundant; it does not occur in Scottish spellings of this word, so far as I can ascertain, nor in any of the other dialects. A.S. has *hafoc*; G. *habicht*. The labial is an essential part of the root, which is *hab*, meaning to seize hold. Comp. E. *have*; L. *capio*, &c. There is here probably some confusion with the name either of the *falcon* or of the *auk*, L. *alca*. The term *sparhawk* is quite regular. A.S. has *spearhafoc* for *spearwahafof*.

<sup>121</sup> *Bries* (*bre*, *bree*); also *bra*, *brae*, *bray*=the eyebrow and brow of a hill. Though these two words have become confused, they seem to be distinct in history. The first is identical with A.S. *breg* and *bræw*, meaning either eye *lid* or *brow*. A.S. *brūwa* means the *hair* on the lids and brows. Though the E. *brow* applied to a hill-edge may be a metaphorised use of eyebrow, the Sc. *brae* seems to be related to the Gael. *bre*, *brigh*, and W. *bre*, *bryn*. These words mean a hill, or the slope of a hill; while E. *brow* refers to the *edge* of a hill only. The original meaning of the latter was *eyelid*, and it expressed the idea of quick motion or twitching. Root *bhur*, to move quickly (Fick). Comp. L. *fur*, a thief; Gr. *φίος*; L. *furor*, fury.

<sup>122</sup> *Fasiane*=a pheasant. The old spelling is *fasian*, from the French. The modern *t* is redundant. The bird was so called as coming from the river Phasis in Colchis.

<sup>123</sup> *Stuffe*=corn of any kind, pulse, or suchlike food. In the present place, and in several other portions of the text, it is used as a translation of Latin *frumentum*. The word has a further general use in Scottish to mean *supplies* of all sorts, even a reserve of soldiers. Mod.E. *stuff* has two meanings, in one at least of which it is derived from L. *stupa*, tow, stopping, anything used to fill up. In its other meaning, *material*, it corresponds to the Scottish word, and to Mod. G. *stoff*.

<sup>124</sup> *Cleck* (*clek*, *cleke*)=to hatch, also applied to other animals. Jamieson quotes Icel. *klek* with same meaning. The word is commonly used in provincial English (*click*) to mean coagulation—*e.g.*,



the stiffening of the fat that floats upon soup or gravy. The same meaning is expressed by Sc. *clag*, E. *clog*, to obstruct, to stiffen. Cf. also *clay*. A.S. *clingan*, to stiffen, is another form of the same root, from which comes L. *glacio*, to freeze—*gelo*, *gluo*.

<sup>125</sup> Latin, *Quod vero id quotannis usu non venit*=that this does not happen every year. *Quhair* seems intended for *quhairfor*.

<sup>126</sup> Latin, *Frumenti*. The meaning is, in places where the people have a scanty supply of corn or other food.

<sup>127</sup> *Foranent* (*fornence*, *fornens*, *fornentis*) (genitive forms), and *for-nent*=opposite to, facing, with a view to. *Anent* is for A.S. *on-esen*, *on even*—that is, near. *Foreanent*, near, and in front. Comp. G. *neben*=*an*, *eben*, and *vornan*=*vorneben*. The *t* is redundant, unless it be the remains of a participial ending.

<sup>128</sup> *Cheip*, used in the old sense, not as an adjective, but as a substantive=price.

<sup>129</sup> *Forn Water*, now called the Beaully river; once called Farrar, and still so called in its higher reaches. The "fishings of Forne" are specified among the endowments given by John Byset to Beaully Priory, A.D. 1231. Ptolemy calls the Beaully Frith *Varuris*.

<sup>130</sup> *Kreilis*, *creil*, and *creel*=an ozier-basket. Here with much the same meaning as *skep*, but of very different origin. From Celtic *creathall* (*th* silent), meaning anything woven or reticulated. The L. *crates*, the word used in the Latin text, E. *hurdle*, all of which are from the same root, meaning to plait or weave. Comp. *cradle*, *crate*.

<sup>131</sup> *Win* here must mean *wound*. *Wickeris*, a noun=weak, pliable twigs.

<sup>132</sup> That Beaully is French and not Gaelic seems quite certain. The earliest authority for the name is the Bull of Pope Gregory IX. at the time of its foundation. It is there called *Bellus Locus*—i.e., Beaulieu or Beaully. The monks were a kind of Carthusians dependent upon the abbey of Val de Choux in France. To this day Beaully is never so called in Gaelic; it is named *Manachair*—i.e., the monastery.

<sup>133</sup> *Houbrun*=Holborn Head; *Dunesbe*=Duncansby Head, anciently Dungallsbae. *Hoy* must be Dunnet Head; but the name now belongs only to the nearest of the Orkney Islands. Sutherland must have been much smaller than it is now, probably a strip of sea-coast between Caithness and Ross.

<sup>134</sup> *Dubis*, *dub*, is a small pool, connected either with Gael. *dubh*, black dirty water, or E. *dab* and *dabble*.

<sup>135</sup> *Sairing*, to *sawer*, *sawr*, *saur*, *sare*=to savour, merely a corruption of that word. L. *sapor*.

<sup>136</sup> *Lout* (*lout*; also *loutch*)=to bend the head or shoulders, to stoop. A.S. *lutan*, Icel. *lúta*—hence Mod.E. *lout* and *loutish*=awkward. *Little* is from same root—viz., *lut*, to bow down, whence to creep, to sneak, to deceive (Skeat). A.S. *lytel* and *lytig*=deceitful.

<sup>137</sup> *Glare* (*glar, glaur, glawr*)=mire, slippery and sticky. It is pretty certain that this is only the French word *glaire*=white egg, and hence anything gelatinous. If so, it is a curious instance of perversion of meaning; for *glaire* is from L. *clarus*=clear, bright. Spynie Loch has now almost disappeared, mainly through drainage. The palace is in ruins, about two miles north of Elgin.

<sup>138</sup> *Make* (*maik, mayock*)=a match, which is a corresponding A.S. *gemaca, maca*. *Make* is the old form of E. *mate*.

<sup>139</sup> *Marrow*=a match, generally in the sense of making a partner, a fit, &c., n. and v. It seems to be a corruption of *mar* husband.

<sup>140</sup> *Schokles* (*shoggle, skokkle, shuggle*)=loose pieces of ice floating on water; probably the same word as *shackles*=loose and things. To *schoggle* is to jog in Scottish. Jamieson puts the question whether it is the equivalent of *gicel* in A.S. *isgicel*=icicle? The quality of Loch Ness water is still observable.

<sup>141</sup> *Hanche, hangh, hough*=the ham or thigh. The word is etymologically related to L. *coxa*, the hip or thigh. E. *hough* has a different meaning, though apparently the same word. Latin *he* *coxendix*, hip-bone. (Pliny.)

<sup>142</sup> Enzie and Boyne, now in Banffshire.

<sup>143</sup> *Rattoune* (*ratton, rotton, rotten*)=a rat. Still provincial in Scottish; a second derivation from the Teutonic word *rat*, through *raton*, which means a little rat, or, according to others, a large rat. Portuguese still has *ratinho*=little rat, for a mouse. To *ratten* do secret mischief as *rattons* do.

<sup>144</sup> *Coue*=a cave. The word does not mean the same as E. Here it is used as a translation of L. *antrum*. A.S. *cofa*=a chamber, a bed. E. *cave*, though it means the same thing as Sc. *cu*, is a different word, from L. *cavus*, hollow.

<sup>145</sup> *Halse, hawse*=the neck, the throat. A.S. *heals*, L. *collum*, *hals*. Hence *hauberck*=halsberg, protection for the throat, and the holes in the bows or neck of a ship through which the *hawser* are pulled.

<sup>146</sup> *Littid, lit, litt*=to dye, tinge; perhaps from Gael. *li, lid*, or from L. *linire*, to smear, anoint.

<sup>147</sup> *Garnel* (*girnal, girnell, grainel*)=a granary. Fr. *gernier*, Gr. from L. *granarium*. *Granum* and A.S. *corn* are cognate words.

<sup>148</sup> *Thrimmil* (*thrimble, thrimle, thrumble*), also *thrimp* and *th*=to press, to squeeze, to handle, also to wrestle. A.S. *thruma* is a crowd, and *to crowd* is a meaning of *to thrump*. The word is allied to A.S. *thringan*=to squeeze or press, to crowd, when *throng*. There is another word, *thrum*, found in O.E., but not in A.S., meaning edge, brim, end.

<sup>149</sup> *Store*=sheep or cattle. From L. (though Fr.) root, *stare* to set up, support. Comp. *restore*.

<sup>160</sup> *After*, for *ofer*=oftener. *Aft* or *oft* is the original form; *e* was the adverbial ending (Chaucer), and *n* was added before vowels. A.S. *oft*; Icel. *opt*. There is another Saxon word, *æft*, *eft*, which has the meaning of *again* (Gresia), and this or its equivalents may be the origin of the Scottish form.

<sup>161</sup> *Rounis*=roe of a fish. *Roun*, or *roan*, is the old form. It was mistaken for a plural, and the singular *roe* fashioned out of it. *Rawn* is still used in North Scotland. *Melt*=milt, a corruption of *milk*, which is still used in Teutonic dialects for the milt of fishes.

<sup>162</sup> *Stay*, *stey*=steep, from the A.S. *stag*, a stair, a ladder, or perhaps more directly from the root of *stigan*, to climb. Provincial E. *stee*, a ladder, G. *steg*, a mountain-path. Compare *stile*, *stirrup*=stey-rope, climbing-rope.

<sup>163</sup> *Tynes*. See note <sup>106</sup>, p. 386.

<sup>164</sup> *Maist*=very large; *ma*=great; *mair*=greater.

<sup>166</sup> *Grampie*. This passage is plainly copied from Hector Boece, who (says Mr Skene) is the first of our historians who brings this Highland barrier forward as a mountain-range. The older authorities allude to this range as the *Mounth*. *Mons Grampius* is merely the hill near which Agricola fought his famous battle, A.D. 86. Boece adds that its vernacular name, *Grainzebain*, means rough and uncultivated. Gael. *grainge*, scowling; *beinn*, mountains.

<sup>166</sup> *Arte* (*airt*, *art*, *arth*, *airth*), quarter, point of the compass. Referred to Gaelic *aird*, a height or promontory, and also a point or direction, in the precise sense of *arte*—e.g., *airdan ear*, the east. Comp. Icel. *vart*; G. *wart*; E. *towards*. All connected with root *war*, to look out and to defend.

<sup>167</sup> *Rachra*, or *Rechra*, the old name of Rathlin.

<sup>168</sup> *Ycolmkil*. *Y* means island (?), Colmkill or Columcille is the name of the saint. The "Church of St Columba" would be Cillechoilum or Kilcolum; *Columcille* means Columba of the Church. He was so surnamed "in consequence of the frequency of his attendance, when a child, at the Church of Tulach—Dubhglaise (Temple Douglas), near the place of his birth" (Skene, 'Celtic Scotland,' ii. 52). "Dr Reeves (Adamnan) has conclusively shown that the name of Iona has arisen from a misprint of the word *Iowa*, the adjective form used by Adamnan, the root of which was *Iou*. The oldest forms of the name are *Hii*, *Ia*, and *I*. The usual etymologies of *I thona*, the island of waves, or *I shona*, the sacred isle, are of course untenable." *Ib.*, p. 86. It is still called *Y* in Gaelic.

<sup>169</sup> *Cokilis* (*cockle*, *cokkil*)=a scallop-shell, a diminutive of Sc. *cog*, *coag*, *coig*, *cogue*, a cup—any hollow wooden vessel; also a boat (cockboat). The word represents the Gael. *cuach*, a bowl. Comp. couch, coach, cockswain, cockle-boat. "The M.E. form is *cokel*, obviously a diminutive of *cok*, the original sense of which is shell"

(Skeat). Cognate words are Lat. *cochlea*, *concha*; Gr. *κοχλίας* and *κόγχη*.

A *bucket* is a spiral shell. This is connected with Gael. *bucail*=E. *bucket*, and with A.S. *buc*. Comp. bulge and bow.

<sup>100</sup> *Eusta*=Uist; *Cambery*, perhaps Cairnburgh; *Lismon*=Lismore; *Terrey*=Tiree; *Corsay*, probably Coll—i.e., Collsay, or Coll's Island.

<sup>101</sup> *Saylches* (*sealgh*, *selcht*, *selchie*), still called *selch* in Scotland. A.S. *seolh* and *selc*.

<sup>102</sup> *Hirth*=St Kilda. Mr Seton, quoting the Society of Scottish Antiquaries, in his book on St Kilda, will have it that *Hirta* or *Hirth* is a contraction of the Gaelic *Iar tir*=west land. There are two difficulties against this: one is the complete loss of the final *r*, an important part of the word *tir*, and its change into *th*; secondly, the anomaly of the qualifying word preceding the qualified. *West land* should be something like *tir n-iar*. That the island should be called from the sheep is not at all unlikely. The greater number of the islands near have Norse names, and generally express some peculiarity of the spot. *Hirtha* would mean Hirth island, and *Hirth* or *Hirt* means a *horned* animal, a very apt name for St Kilda sheep. They are considered by experts to be a Norwegian breed. *St Kilda* seems to be more properly the name of the little village rather than of the island, though this too is very uncertain. As a name for the island it is, at all events, very modern. The most likely opinion is that the name Kilda consists of the ubiquitous *Kil*, and some personal name, perhaps of one of the many Irish wanderers after the "happy islands," who may have left his bones and his name as an earnest of his preaching there. It has been suggested that *Kilda* is only a corruption of *Hirta*.

<sup>103</sup> *Hebrides* seems to be a corruption of *Ebuda* mentioned by Ptolemy, or of the name which he so rendered. The name was first applied to the group between Scotland and the north-east of Ireland. They are also called *Eubonia*. Fordun calls the Isle of Man *Eubonia*. *Ebuda* recalls the *Epidii* who inhabited Lorn; while the alternative *Eubonia* is equally suggestive of Oban and the embouchure of the Linnhe Loch, to which the meaning of the latter name seems to point.

<sup>104</sup> This is the island of Soa.

<sup>105</sup> *Nouthir*, *nouthir*, *nowthir*, *nolder*, for *na-whether*. E. *neither* has been modelled after *either*; contracted into *nor*.

<sup>106</sup> The *Quinck* is the golden-eye duck; *Skilling*, the shieldrake, sheldrake, skelgoose, skeeling; *Claik*, the Barnacle or Bernicle goose; *Routhurrok*, probably the Brent goose, a kind of Barnacle, also called the *Roodgoose*, *routh* and *rout*; *Ridlaik*, the redleg or redshank, a sort of woodcock.

<sup>107</sup> *Preiue*, *preif*, *preve*, *free*=to prove, in the sense of testing and

trying. This is the original use of the word both in Latin and the derivatives. E. *pry* is for *peer*, which is a distinct word, meaning to look closely or to blink.

<sup>168</sup> *Petslegie*=Pitsligo.

<sup>169</sup> Broughty Ferry.

<sup>170</sup> *Tangle*=sea-weed. The modern meaning of a *confusion* is derived from this. A Norse word, *tang*, Icel. *thang*=kelp, sea-wrack; also Icel. *thöngall*, sea-weed. *Tang* is also used in Scottish. The Latin here reads, "on the *stalk* of a sea-weed." *Tangle* is still commonly used for the small stems of *Laminaria digitata*.

<sup>171</sup> *Hang*, the p. of *hing*.

<sup>172</sup> Dr Allan, afterwards Cardinal Allan, famous as the founder of the English college at Douai, and also of the English colleges at Rome and Lisbon. He was born in 1532, two years before the English schism, took his M.A. degree at Oxford in 1554, the year in which Cardinal Pole absolved the kingdom and restored it to Catholic unity. He became principal of St Mary's Hall, but, after the accession of Elizabeth, he withdrew to the Netherlands. He was created Cardinal at Rome in 1587, and died in 1594. He was mixed up with nearly all the religio-political troubles between England, Scotland, Spain, and Rome during his lifetime, and would necessarily, therefore, be acquainted with Bishop Leslie. Several of his letters to and from Queen Mary Stuart are still preserved.

<sup>173</sup> *Barnacles*. The whole question as to the history of this word will be found in Max Müller's 'Lectures on Science of Language,' ed. 1880, ii. 583. The shell-fish found adhering to spars and loose floatage were called Barnacles, as diminutive of *Berna*, their Latin name. The Barnacle goose, it seems, is really the Irish goose,—i.e., *Hibernicula*, belonging to Hibernia or Ireland.

<sup>174</sup> *Pickle*, *puckle*=a grain of corn, any small particle, a few. It would seem to be related to the Celtic *pioc*, to pluck; but A.S. *pycar* is suggested. To *pickle*, like to *corn*, is to throw *grains* of salt over.

<sup>175</sup> *Cofte*, *coffe*=to buy. *Coup* and *cowp* have the analogous meaning to barter, to traffic, to sell. The fact of the coexistence of these two words seems to support the theory that the latter at least is not radically Anglo-Saxon, but derived, with the similar Teutonic forms, from the low-L. *caupo*. Comp. A.S. *ceapian*; G. *kaufen*.

<sup>176</sup> *Paddock*, *paddok*. The word in form is a diminutive of *pade*, a toad, which is also Scottish. Both words seem to be used indiscriminately for toad or frog. *Eddir* is for *neddir* or *naddir*. Gael. *nathair*, a snake. This is not the only word from which *n* has been taken, under the idea that it was part of the preceding article—e.g., umpire for *numpire*.

<sup>177</sup> *Daft*, pp. from v. to *daff*=to make or be foolish, delirious, stupid, gay, wanton, deranged; a wide range of meanings, but all connected

with A.S. *deaf*. Comp. G. *taub*; E. *deaf*; Sc. to *fon*, whence *fond* has parallel meaning to *daff*.

<sup>178</sup> *Plat*, *platt*, *plate*=flat, level. Not the same word as E. *flat*, which=*flac*, and is allied to L. *plaga*; G. *flache*, &c. *Plat*=E. plate, a dish, and comes from O.Fr. *plat*. Comp. E. *place*; L. *platea*.

<sup>179</sup> The names are in no order. *Soutrowassa*, Souther-westra—i.e., Westra; *Rosa*, Rousa; *Etha*, Eda; *Sandes*, Sanda; *Ronaldsa*, probably South Ronaldsa, since *Northronche* must be Norther inch, or Northernisa?—i.e., North Ronaldsa; *Grainsie*, Gremsa; *Birza*, Birsa; *Eglesey*, Egilsha ('the isle with the church'), it has a kirk; *Wyer*, Weir; *Gersoy*, Gairsay; *Gersol*? perhaps Rousholm or Garseholm, Greenholm; *Kobunza*, Copinsha (formerly Colbinsha); *Sounnas*, Swona, formerly Swyna; *Ouiskelle*, Auskerry. The Norse *a=ey*, island, appears in most of these names.

<sup>180</sup> *Hindmest*, more correct than *hindmost*, in which the *o* has been put for *e* through false analogy with the word *most*; *est* is the usual superlative ending. It is, however, still a double superlative. A.S. *hindema* is superlative of (not used) *hind*.

<sup>181</sup> *Classe*, not Scottish, here merely imitated from the Latin text, which has *Romanam classem*, the Roman fleet.

<sup>182</sup> *Thul*. "The name of Thule was familiar to the Romans as an island whose situation and inhabitants were entirely the creation of imagination. The geographers knew of it as an island in the Northern Sea, the type of whatever was most northern in the known western world, as the expression Hyperborean had been to the Greeks. The poets applied it as a poetical appellation for that part of Britain which remained inaccessible to the Roman arms, the seat of the recently known Caledonian Britons, and which, from the deep indentation into the country of the Firths of Forth and Clyde, and the narrow neck of land between them, presented the appearance, as it were, to use the words of Tacitus, of another island. The peculiar customs of the ruder Britons are attributed to these inhabitants of the poetic Thule" (A.D. 78). In the year 86, however, Agricola sent his fleet from the Firth of Forth to make the circuit of the British Island. "In the course of the voyage they passed and took possession of the 'Orcades' in the name of the Roman Empire, and they saw the peak of a distant island to the north, which they concluded might be the hitherto mysterious and unvisited Thule" ('Celtic Scotland,' i. 41, 57). It is to Ptolemy's account of the results of this voyage that the author here refers. *Thall* in Gaelic means yonder, opposite, over against, on the other side. It has been suggested that the Romans heard this word used by natives in answer to their inquiries, and Romanised it into Thule. *Tuaitheal* means northerly, northward; and has also the additional suggestion of un-lucky, unpleasant, &c. (the *th* is not heard in this word). *Tuille* also

means further, further still, more and more. The guess may be taken for what it is worth.

<sup>183</sup> *Eik*=*eke*, to add, lost in English as a verb, but still used as a conjunction=also, and even as a sort of adjective in the compound, nickname=*an-ek-name*. A.S. *ecan*; L. *augere*.

## BOOK I.

<sup>1</sup> *Magne*. Probably not a mere transfer of "Alexander Magnus." We still speak of Charlemagne, and not of Charles the Great. But E. *main* is only *magne* in another shape; through French from Latin.

<sup>2</sup> *Repeit*, imitated from the Latin text, which has *repetere*. It is used in its primary etymological meaning—viz., to go back for, to seek back, &c.

<sup>3</sup> *Margent*. E. *margin*, the border, where headings were written, as in the text. These headings are the original *index*.

<sup>4</sup> *Leisings*=lyings, falsehoods. Verbal noun not connected with *lie*, but A.S. *leasung*, from *leas*, empty, and then *false*. Comp. E. *loose* from same root, and L. *falsus* seems cognate.

<sup>5</sup> *Dour*, *doure*=hard, through Fr. *dure*; from L. *durus*.

<sup>6</sup> *Raue*, to rove. Seemingly direct from *réassian*, to plunder, to reave, rob; hence to wander. E. *rove*, though identical in meaning, is imported; and this may be the case also with *rave*, for Scottish still has *reif*, *reff*, to rob. Jamieson gives *rave*=to take by violence.

<sup>7</sup> *Contrare*, used throughout the text in the sense of L. preposition *contra*, against, or merely *towards*.

<sup>8</sup> *Gang*, *geng*=to go. In the text the word nearly equals *march*. The root meaning of *gang* is simply to move, generally in the way of *walking*, and it is still so used in Scottish as distinct from riding or driving. The history of the word beyond the Teutonic dialects is unknown. E. *go* is a contraction from A.S. *gangan*. G. *gehen* still means *to walk*. The distinction between *go* and *come* is comparatively modern, and indeed still unknown in many provincial dialects. A.S. *cuman* means both to come and to go, and is related to Sans. *ga* and *gam*.

<sup>9</sup> *Trade*=manner and way of life. The original meaning, from *tread*, A.S. *tredan*. *Trade* is the trodden way, a path. *Trad* still means literally a track, or a course, in Scottish.

<sup>10</sup> *Thol*, *thole*, *thoill*=to bear, suffer. A.S. *tholian*; L. *tolerare* and *tollo*; Gr. *τλάω*. Though this word cannot be identified with E. *toll*, yet the latter belongs to a series with, at least, parallel meaning. It is represented in G. by *soll*, and in Gr. by *δοῦλος* (slave). See footnote, p. 74.

<sup>11</sup> *Trues*=true. The modern English is a corrupted spelling, and hides the plural form of this word. *Trues* are the mutual promises given and taken between two parties. A.S. *treowa*, *truwa*, a compact.

<sup>12</sup> *Propone*, direct from L. *proponere*. E. *propose* is from same root, but through French. Modern English equivalent is *propound*.

<sup>13</sup> *Bredh* (*breid*, *breed*)=breadth. The latter is a modern form, copied from the analogy of *length*. The *h* in the text is probably an attempt in the same direction. See Murray, *s.v.* *brede*.

<sup>14</sup> *Hiberia*. Gathelus, whether such an individual existed or not, may be taken to stand historically for the Gadhelic (Gaelic) race. On this assumption *Hiber* would stand for a people descending from the Gael. This, however, does not square with facts. The Iberians were not only a distinct race, but preceded the Gael, not in Spain only, but also in Britain and in Ireland. Sonship must here be taken to represent dependence and subjection. *Celtiberia*, a name compounded seemingly of Celt and Iberia, came to be the name of Spain, or of a large portion of it: compare *Ebro*, *Cantabria*, *Iberia*. Some persons have thought to discover the last name in the word *Britain*, as being composed of *itan*, a common word for *country*, as in *Lusitania*, *Mauritania*, &c., and *Br*, a shortened form of *Iber*. The Basques are the modern representatives of this Iberian race, who are also considered to be related to the Finns, Lapps, and Eskimo. They are the Dolichocephali or long-skulled race, whose remains are found throughout the British Islands as well as on the Continent, distinct from the broad and oval skulled peoples who succeeded them.

The sons of Gathel are given as Heremon, Hiber, and Ir. The last seems to stand for the tribe which gave the name to Ireland. Whether Heremon is the same as Hemechus, I cannot say. These same three are also made to be sons of Miledh. Eamania or Eamhian Macha was the name of the part of Ireland possessed by the descendants of Eremon. The second form of the name may be the same with the *Hemechus* of the text. The legends are confused and contradictory.

<sup>15</sup> *Rippet*, *rippat*=uproar. Probably from O.Fr. *ribauld*, *ribaud*; E. *ribald*. Connected with *rip* and *rive*, to tear, scratch, &c.

<sup>16</sup> *Geir* (*ger*, *gere*)=gear, accoutrements, goods, booty, tools, money. Latin text has "*rerum et temporum*." The word originally meant *preparations*, hence *stores*, property, and the rest. A.S. *gearwe* (Grein), preparation, dress. Comp. *garb* and O.E. *yare*=look out.

<sup>17</sup> *Cheised*, *ches*, *chese*=to choose. A.S. *closan*; L. *gustare*.

<sup>18</sup> *Beseik*=to beseech, the older form; from *seek*, and the intensifying prefix *be*.

<sup>19</sup> *Dantouned*, *danton*, *dant*=to subdue, to daunt—for *danten*, the inf. form. Through Fr. *danter*, *dompter*, from L. *domitare*, *domare*, cognate with E. *tame*.

<sup>20</sup> *Quhil*, here used in the sense of E. *while*, but usually used in the prevailing Scottish sense=*until*. *Quhile* and *quhiles*=at times. *Quhile* and *quhil*=sometime, and formerly like *sumtyme* in the text. *Qyhylum* and *quhilom* (sometimes *umquhile*)=some time ago, at



times. All these are forms of the A.S. *hwil*=a time, a rest, a pause. The forms are corruptions of the genitive, dative, and accusative cases. Comp. G. *weilen*, to dwell, and *wyl*, an abode, which also appears in English place-names as *well*—e.g., Stockwell—and sometimes in Norm. *ville*.

<sup>21</sup> *Thanaus*. Probably not a proper but a general name—a Thane; and the fact here recorded may represent the establishment of the system of feudal (?) holding, which effected the pacification of the peoples in Ireland. (See page 80 and note <sup>20</sup>.)

<sup>22</sup> Mr Skene ('Celtic Scotland,' i. 283) holds the not improbable opinion that the Stone of Destiny is nothing more than the "altar on which St Bonifacius first celebrated the Eucharist after he had brought over the King of the Picts and his people from the usages of the Columban Church to conformity with those of Rome." St Patrick's stone altar was used as the coronation-seat of the Kings of Munster at Cashel. The placing of a person or thing upon the consecrated altar-stone was always held as a form of consecration. Donations to the church were formerly laid upon the altar; and to this day, when a monk or nun is consecrated to God, the act is completed by laying upon the altar the written formula of the vows. The anointing and coronation of kings was held as a real consecration.

<sup>23</sup> *Taken*, *taikin*, *takin*=token, from A.S. *tacen*. A.S. *teah* from *tihan* (Grein), meant to indicate, to point out (generally, as *guilty*). E. *teach* is from same root; also G. *zeichen*, L. *indicare*, Gr. *δείκνυμι*, &c.

<sup>24</sup> *Writne thairin*. It is uncertain whether these lines were written on the wooden chair supporting the stone, or on the stone itself. If the latter, it must have been on some metal, perhaps, let into the oblong chiselled indenture still visible on the stone's edge. No letters of any sort that could be interpreted into an inscription are now to be found.

<sup>25</sup> *Nocht rathir . . . than*. This is an imitation of the Latin, which reads: "*Non magis* successione, *quam* contribulium suffragiis," &c.

<sup>26</sup> *Thani*. The name Thane is Teutonic, and came to Scotland with the Anglo-Saxon rule. The literal sense of the word is "mature" or "grown up," and the etymology is from *thigen*, pp. of *thihan*, to grow up (Skeat). Icel. *thegn*; G. *degen*. The Thanes, therefore, would be the king's men of war, or his "men," much in the same way as the Frank Norman called his trusty warriors his *barons* or "men." The Thanes took the place of the Celtic *Toseachs*. It is possible, however, that the *Thanaus* of the text is nothing more than the *Tanaist*, or the representative of the law of Tanistry, which was one of the early attempts to confer stability upon the mode of government of the Celtic tribes in Ireland and Scotland.

<sup>27</sup> *Thoum*. A.S. *thuma*, G. *daumen*. The *ð* in Mod.E. is a useless excrescence. The word is deduced from a root *thū*, common to all

the Teutonic dialects, which is cognate with another, *tuk*, both having much the same meaning—to be thick, strong, swelling. From the latter comes E. *thick* and *thigh*. The thumb is the thick finger.

<sup>28</sup> *Roumes*, *rowme*=space. English room, in the restricted sense, from A.S. *rum*, G. *raum*, Icel. *rumr*, spacious; connected with L. *rus*, open country. The word to *roam* is spelt in Scottish as *roume* and *rowme*. Roam and room are considered to be from different roots; but these are apparently very closely allied in meaning. Both *ram* and *rum* have the sense of stretching out.

<sup>29</sup> *Debtbunde*=bound by duty. *Debtbound* is quoted by Jamieson from the Acts of James VI., and may be regarded as a Scottish word. The Latin text has “tribuere me debere censere”—I think myself bound to attribute many things to them.

<sup>30</sup> The Pelagian heresy arose among the Britons about the year 405. Pelagius, a name supposed to be the Greek equivalent of Morgan (sea-born), was a monk at Bangor in North Wales. The Picts and Scots are here represented as Christians at the time of the arrival of the Saxons under Hengist. This date is variously stated at somewhere about the end of the fourth century. The earliest authentic record of the preaching of Christianity in what is now called Scotland is the history of St Ninian, who built his church at Whithorn in 397. Palladius—if indeed he were really an apostle of Scotland—was a contemporary of St Patrick: he was sent from Rome about 430. Fordun, whom Leslie follows, places the conversion of Scotland in the year 203, under King Donald I. Fordun also places the arrival of St Regulus about 360. It need not be said that at least the dates of these two facts are mythical. Probably both Pictish and Irish invaders were as heathen as the Saxons themselves.

<sup>31</sup> I suppose this refers to the martyrs and confessors of the faith under Elizabeth,—many of them were Welsh, and eminent men. Leslie took the name of Morgan from one of his Welsh friends abroad when writing one of his English treatises on Queen Mary's rights to the throne. Wales was very slow in conforming to the Reformation. As long as priests could be obtained it remained faithful, and not till a century ago did it fall into the hands, not of the State Church, which has never obtained hold in Wales, but of the Calvinistic and other Dissenting sects that were then rising into power in England.

<sup>32</sup> *Toungs*. A.S. *tunga*, G. *zunge*, Gael. *teanga*, L. *lingua*. The *ue* in Mod.E. spelling is presumed to be imitated by false analogy from Fr. *langue*.

<sup>33</sup> *Spred*=scattered, dispersed. This sense is now more or less obsolete, but it is nearer the original root-meaning. *Spred* is cognate with A.S. *spreotan*, to sprout, whence *sprit*. Comp. G. *spreiten*. The allusion is to the suppression of the Latin language in the churches by the Reformers—“biggers of Babel.”

<sup>34</sup> *Throuck uther*=through other; *throu iher, throuther*=promiscuously, confusedly. Comp. G. *durcheinander*, one through the other.

<sup>35</sup> *Cleithing (claith, clayth)*=cloth; and in the plural *clais, claise, claes*=clothes. The prior meaning seems to be *woven material*. A.S. has *clath*, cognate with G. *kleid*, and similar Teutonic words; but its further history is not clear. L. *gluo* means to draw together; *gluto* seems to be another form of this, and may be cognate with the Teutonic forms. E. *clew*, a ball or mass of thread, seems to bear a similar relation to *clath*, as *gluo* to *gluten*.

<sup>36</sup> Bede does not say precisely that there were *five different languages* in Britain. His words are: "In the tongues of five peoples (*quinque gentium linguis*) the same divine truth was confessed and studied," &c.—Eccles. Hist., i. 1. He is giving the list of the nations rather than their languages. That the language of the Cruithnigh or Picts was a Celtic dialect is beyond all question. It is still possible that the Picts and Scots could not easily understand each other. Cornish and Welsh were mutually unintelligible, yet they were dialects of the same Celtic speech. Indeed in our own days the north and south of Wales differ so much in their dialect, that natives have been known to use English for the sake of understanding each other. Let a Londoner attempt to converse with a Yorkshire labourer, and he will understand why St Columba needed an interpreter to speak with the Picts, although they and he spoke Gaelic. The reader will find the question of the Pictish language fully discussed in Mr Skene's 'Celtic Scotland,' i. 193.

<sup>37</sup> *Agathyrsi*. A Scythian people who inhabited the present Transylvania, and who used to paint their faces, hence called *Picti* by Roman writers. This fact is the probable reason of the opinion given in the text.

<sup>38</sup> *Lang*. It is an interesting fact that *long* is the Gaelic word for a *ship*; while in L. *longa navis* is a ship-of-war, W. *llog*. The original meaning of A.S. *lang* is to stride, skip, pass lightly over. Compare G. *langen* and *erlangen*, to reach after, or *long* after. If Gael. *long* is cognate, it will mean *swift, gliding*. Comp. Gr. *ελαχός*; and also E. *launch, lunge*, which, though coming through Fr. *lancer, allonger*, may claim ultimate relationship.

<sup>39</sup> *The Pentland Firth*. It is not easy to see how Pentland contains the name of the Picts. Mr Skene says the name is a corruption of Petland, which is for Pictland. He says, too, that the Angles named the border hills of Lothian *Pehlant* from the Picts. The Anglic form of the name Picts is variously spelt Peohtas, Peahtas, Pehtas, Pyhtas, Pihtas. In all these the guttural is preserved, in Pentland it disappears. How old the form Pentland is I cannot determine. Camden uses it except when he is disputing the question of its origin, and then he uses the form *Pightland*. It seems,

at all events, certain that the word is Anglo-Saxon; and, if it means Pictland, we must suppose that the Angles learnt the name of the Cruithnigh from the Romans, for the Britons called it Ffichti. One suggestion as to how the corruption arose is that *Pent* is for *Pektan*, an adjectival form. Another, that *Pent* is an attempt either of the Angles to translate the Latin *Picti*, or of more modern people to assimilate the form of the name with the word which now represents its meaning. Neither is very plausible. *Paint* is not Anglic, but derived through the French. It is found, however, in very early use.

<sup>40</sup> *Foraganes, foregane, foregainst*=opposite to, compound of *fore* and *aganes*, the older form of modern against. *Aganes* is a genitive form=A.S. *ongegn* or *ongean*=*on gang*=on the way. Comp. G. *entgegen, vorentgegen*.

P. 88, line 12, for *wyuet* read *ioynet*.

<sup>41</sup> *Brauitie*=grandeur, showiness. Latin here has "species elegantioris vitæ," elegant externals of life. *Brauitie* is given by Jamieson. *Braverie* has the same meaning. The allied adjective *braw* is still very commonly used. Gael. *breagh*, handsome, beautiful, fine. *Brag* is allied to this last. The word is variously deduced from Teutonic, Celtic, and French—e.g., Swed. *bräf, bra*; Bret. *brav, brao*; Fr. *brave*.

<sup>42</sup> *Sturt*=vexation, trouble, disturbance, sorrow. It is used as a verb, to vex or trouble. It seems to be a parallel word with E. *startle*, which conveys the notion of being *upset* or *disturbed*. *Sturt* is even used in Scottish, with the neuter sense of *startle*. Its derivation is not clear. Compare G. *stursen*, to upset, to turn upside down. There seems to be a connection with E. *start*, G. *sturz*, both meaning *tail*.

<sup>43</sup> *Inlaikit (inlake, inlack)*=to want, and to be wanting. These forms, together with *lake, laik*, and *lack*, are used promiscuously in transitive and neuter sense.

<sup>44</sup> *Scharpe* and *skairs*=severe and scant. Other forms of *skairs* are *skairth* and *scairch*, but they seem to have no etymological foundation. *Scarce* is from L. *excerptus, scarpsus, scarsus*, whence Fr. *eschars* and *escars*; and means *picked out*, rare, not plentiful. There is some confusion anent the Scottish word, because of the conformity of its spelling with two other words—one, the E. *scare*, to frighten; the other, E. *share, sheer*, and *scar*, a cut or division, &c.

<sup>45</sup> The *claidheamh-mor*, or great sword, E. *claymore*, which comes near enough to the Gaelic pronunciation.

<sup>46</sup> *Harnest*=armoured. The old meaning of *harness* is body-armour for soldiers, and that, too, generally, of *iron*, as in the present instance, where it refers to mail-coats. The word comes to us from the French, but it is originally the Celtic (or Teutonic also) *haiarn, iarunn*=*iron*. Bret. has *harnes*=iron and armour. *Jack* is the original form of which *jacket* is a diminutive. The word is found in Italian and Spanish as well as in the Teutonic dialects; said

to be of French origin, and from the name Jacques, but this is doubtful.

<sup>47</sup> *Habbirgeoun*, for *habergeon*. Fr. diminutive of *hauberk*; originally from O.G. *halsberg*, a protection for the neck or throat.

<sup>48</sup> *Hope*, *hop*=a slope or hollow between ridges. The word also means a *haven*. It is very common as a place-name in the Welsh border counties. Jamieson affirms it to be Celtic. Its primary meaning seems to be that of protection or cover, but there is also a suspicion of the idea of *hollowness* conveyed by *cup* and *coop*. *Hope* means a small bay in Orkney; and Icelandic still has *hop* with the same meaning.

<sup>49</sup> *Brasche* (*brash*, *bresche*, also *breesse*, *bressil*, *breshil*)=to assault, attack, come on with a rush, connected with *bruise* and *burst* and *break*. Root, *brast*, allied with *brak*. Comp. water-*brash*, a kind of sickness, a rush of water to the mouth.

<sup>50</sup> *Werstling* (*warstle*, *wersil*, *wersell*, *Warsell*)=to wrestle. The frequentative of *wrest*. A.S. *wræstan*, to twist, string tight, connected with *writhe*, or *wreathe*. A.S. *wrædan*, also =to twist. Comp. L. *vertere*.

<sup>51</sup> *Fade*, *feid*=revenge, hatred, feud. A.S. *faeth*, from *fah*, hostile, whence *foe*. The modern spelling seems to have arisen from a confusion of the word with *feud*=*fief* or *feu*. Comp. G. *fehde*.

<sup>52</sup> *Forȝet* (*forȝet*, *foryhet*)=forgotten. From A.S. *forȝitan*, the *g* softened. Chaucer uses *forȝeten*, compounded of *for*, intensive (with sense of *far*), and *ȝet*. L. *hendere*, in *prehendere*; Gr. *ῥαῖνεω*, to seize. Comp. G. *vergessen*.

<sup>53</sup> *Losin*, past part. of *los*, to loosen, set free; A.S. *losian*; E. *to lose*; is expressed in Scottish by *to leis*, which represents A.S. *leosian*. Both are from same root. Comp. G. *lieren* (in *verlieren*); L. *luere*; Gr. *λύειν*.

<sup>54</sup> *Brachæ*. The L. *bracæ* is generally understood to be equivalent to our *breeks*. There are, however, traces of the Latin word being used in a wider sense to mean a loose flowing garment. Bishop Leslie here applies it to the plaid or tartan, and, as it would seem, on the ground of the variegated colours expressed by the Gael. *breac*. This is felt even in the use of the Latin word. We find *bracæ* described as *pictæ* and *virgatæ*, coloured and striped. Perhaps the original *bracæ*, which so took the attention of the Romans when they met the Gauls, were striped and party-coloured, and so give rise to the name. In Irish *breacan* still means a plaid. It would seem, then, that the Latin word is borrowed from Celtic. The modern word *breeks* or *breeches* is a double plural, and stands for *brec*, plural of A.S. *broc*. This last reminds us of Celtic *brog*, a shoe. *Broc* can hardly be derived from either *breac* or *brgg*, for we find corresponding forms in all the Teutonic dialects. Neither can *broc* mean speckled, for we have *freck*, *freckle*, to represent *breac*. The Teutonic words,

together with *brog*, may thus be cognate terms expressing the sense of *cover* or *protect*, perhaps allied to A.S. *beorgan*. Comp. *bark*, the covering of a tree. *Brock* in Mod.E. and Sc. means a badger, but this is clearly the Gael. *broc*. The animal was so named from its colour—pie or speckle.

<sup>65</sup> *Syd evin to the hancleth*=hanging down even to the ancle. *Ancleth* and *hancleth* are given by Jamieson, but I cannot account for the ending. A.S. has *ancleo* as well as *angle*. *Ancle* is a diminutive from *ank*, meaning a *bend* or a corner. Gr. ἀγκών, ἀγκύλη; L. *angulus*. Probably *eth* is a second diminutive, added when the meaning of the first was lost.

<sup>66</sup> *Groffe*=rough, coarse, in its literal sense. In English the sense has become restricted. It is apparently a contraction of the past participle of *reofan*, to break, or of some corresponding word, and would equal *ge-rof*, broken. Comp. Mod.G. *grob*; O.G. *gerob*. The Scottish word may be a cognate formation.

<sup>67</sup> *Meklewame*=the large wame or stomach, the larger of the two stomachs in ruminating animals. Still used. *Wame*=A.S. *wamb*, E. *womb*, G. *wampe*, *wamme*. *Painch* (E. *paunch*) is through Fr. from L. *pantex*, *panticem*, probably from *pando*, to expand, bend, bow out: compare E. *bowels*. What is described here is not exactly a haggis, but perhaps the original invention of which it is the savoury perfection. Latin text reads *omasum*, which in the Greek glossary of Philoxenes is stated to be a Gaulish word for *bullock's-tripe*.

<sup>68</sup> *Dicht*, *dycht*=to dress, prepare, &c. This word is often confused with *deck*, to adorn, and even with *disen*, partly on account of spelling, for *dight* is sometimes spelt *dizt*; but more likely on account of the similarity in meaning. The third is the only form that can lay claim to being English. *Dies* or *disse* means a bundle, a bunch—especially the bunch of flax affixed to a staff for spinning—whence *dis-staff*. *Deck* is a borrowed Teutonic word, though we have its equivalent in *thatch*; it meant to cover, and then to adorn. *Dicht*, however, is of Latin origin, although found in A.S. *dihtan* and in G. *dichten*. It represents L. *dictare*, to dictate, to set in order, to make ready. *Bedight* is still used in English.

<sup>69</sup> *Sting*=a pole, a stake. This word is allied to E. *sting*, not in sound only; both come from a root meaning to prick, to pierce, to *stick*, whence *stock* and *stake*, of which *stang* is a nasalised form. Comp. G. *stange*, A.S. *steng*.

<sup>70</sup> *Signe*. Seemingly only a mistaken spelling for *singe*. The word is commonly spelt *sing* in Sc., from A.S. *sengan*. It is curious that this word is merely a causal form of *singan*. To *singe*, therefore, is *to make to sing*, in allusion to the singing noise made by burning articles. This wasteful mode of preparing grain among the Highlands has been remarked by writers so late as 1750. Burt's 'Letters from the North of Scotland' (vol. ii. p. 269) describes the very pro-

cess here recounted, as seen with his own eyes in the Western Highlands. The word *heipes*, a few lines above, should be translated *sheaves*. The corn was always so stored.

<sup>61</sup> *Girdle*. The usual northern form for *griddle*, a flat metal plate for baking oat-cake. The word is Celtic. Gael. *greadeal* (not now used, unless in Ireland); W. *gredyll*. The root is the still used, *greed* and *greidh*, to burn or roast, &c. We have Mr Skeat's authority for the opinion that E. *gridiron* is merely a phonetic corruption of this word. The *l* was first changed into *r*—a very common thing—and then by the usual way of forcing a meaningless form to suit a fancied etymology, *gredire* (the Mid.E. form) became *gridiron*. One difficulty against this is that a gridiron is not at all like a griddle, which might be more aptly described as a frying-pan. Another significant fact is that the word gridiron, in practice, seems to be significant of the crossbars of which it is made. In the south-west of England I have heard the bars spoken of as the *grids*. The modern Gaelic word for *gridiron* is *cliabh* (or *cliath*) *iaruinn*, which means exactly iron basket or iron-barred. *Cliath* is our E. *hurd* (in hurdle); L. *crates*, and alone, means precisely a hurdle, or anything so shaped. There is something to be said for the opinion that *gridiron* = *grate-iron*. Fr. *gril*, a gridiron, is for *craticula*, a little *crate*, hence *grille* = a grating.

<sup>62</sup> Burt, quoted above, says: "The oats they reserve in sheaves for food, and, as they have occasion, set fire to some, not only to dry the oats, which for the most part are wet, but to burn off the husk. Then by winnowing they separate, as well as they can, the sooty part from the grain; but as this cannot be done effectually, the bannock or cake they make of it is very black. Thus they deprive themselves of the use of straw," &c. The reference in the text is to Genesis xviii. 6, where "cakes upon the hearth" is a translation of "*sub-cinericiis*."

<sup>63</sup> *Asse* (*as*, *asse*, *ass*, *alse*); plural, *assis*, *ass*, *aiss* = ashes. Mid.E. *aske*, *axe*, *asche*; plural, in the south in *en*, in the north in *es*. A.S. *æsce*, *axe*; plural, *æscan*, *axan*. G. *asche*, Swab. *asca*.

<sup>64</sup> *Danger*, *dawnger*. "The great exertion made by a pursuer exposing another to imminent danger" (Jamieson). The Latin text here has *odia*, hatred. *Danger* is from O.Fr. *dangier*, which is for *dongier*, *donjier*, *domnjier*, *domnier*, from L. *dominiarium* = our Mod.E. *dominion*. To be *in one's danger* was to be in his power, and so exposed to danger in our modern sense of the word. From the power to harm it came to mean the wish to harm, as in the text, and lastly the likelihood of harm. *Dungeon* is from the same Latin word, *dominium*.

<sup>65</sup> *Hichtiness*. It is possible that this word is used confusedly for *haughtiness*. Height in its literal sense of tallness is expressed in Scotch by *hicht*. *Hichtie* is found meaning *lofty*, and also apparently *haughty*. *Hichtiness* would therefore be equal to *haughtiness*, though

a different word. It expresses, however, a feeling of the real meaning of *haughtiness*. The latter is a misspelling for *hautein-ness* or *hautenesse*, from O.Fr. *hautain*, L. *altus*, high. *Haughtiness* is indeed *heightness*. Dalrymple uses *hines* for *height*. See p. 382, note <sup>84</sup>.

<sup>86</sup> *Loifing* (*loif*, *loff*)=praise. A.S. *lof*. Comp. G. *lob*; L. *laus* (lauds); Slavonic, *slav*. *Tramped out* means "trodden out"—i.e., destroyed; but it is here an incorrect translation of *obterenda*.

<sup>87</sup> *Quhilkes*=those which are on the borders, &c.

<sup>88</sup> *Chaipe*=to escape. Fr. *échapper*, *eschapper*, whence the English word is also derived. It is still used in Scotland. "They rejoice that they always escape unpunished." The translator has misunderstood the word *qua*.

<sup>89</sup> *Beir* here means beer. Latin has *cerevisium*, otherwise one could not distinguish between the word for the drink and for the grain from which it is made. Barley and beir, or bere, are (nowadays at least) two different things. The first is the common barley known as *Hordeum vulgare*; the second, called also *bigg*, is the *Hordeum hexastichum* of botanists—i.e., six-rowed. *Bigg* is sometimes called *Chester-bere* in Scotland, to distinguish it from what is called *barley-bere*—i.e., English barley. A.S. *bere*, barley, and *beor*, beer. *Beortlic* is also found, where *lic* is for *lec*, *leac*, a plant (comp. *garlic*). *Bere* is probably connected with the root of *bear*, to produce, bear fruit. Comp. *beor* with *brew*. The first is cognate with L. *fru*, in *frumentum*=corn; the second with *fer* in *fermentum*, from *ferveo*, to boil; and the ultimate roots of both will be the same—meaning to swell up, become turgid, &c.

<sup>70</sup> *Pailles* (*pele*, *peyll*, *peill*, *peel*)="a fortification, properly of earth" (Jamieson, who quotes Leslie). The word seems identical with *Peel*, a town in the Isle of Man, and a local name elsewhere—e.g., Peel Fell on the Cheviots. In meaning it is connected with *pal*, *pale*, a stake, a defence, as in palisade, A.S. *pal*. Maybe it has some connection with Gael. *baile*, a town; but it is very obscure. Comp. the parallel L. *pagus*, a village; *pangere*, to fasten; and *palus* (for *paglus*), a stake.

<sup>71</sup> *Skry*, *screigh*=cry—here corresponding to "hue and cry." E. *shriek* and *screech*. "Lest the report get abroad." The spelling of this word seems to show that our E. *cry* is indigenous, but has lost an initial *s*. G. has *schreien*; Dutch, *skreien*, to cry, shout.

<sup>72</sup> *Bogyles*—here used as a translation of *illudunt*. It is highly suggestive of the effect produced upon a man who has been led into *bogs* by the Will-o'-the-wisp, and I suspect the word is not deduced from the term for a ghost, but, if anything, *vice versa*. A *bogie* or *bogil* may be the *bog* spirit. To *boggle* is here a transitive verb, meaning to "lead one into a mess." Skeat says: "There is a presumption that *boggle* is connected with Prov.E. *boggle*, a ghost; Sc.



*bogle*,—from the notion of scaring and terrifying, and then, passively, of being scared."

<sup>73</sup> *Mon* (*mun*, *mune*, *maun*)=E. *must*. The last form does not appear in Scottish, yet its derivative *mister*=necessity, is in use. Jamieson quotes Icel. *mun*. It reminds us of L. *monco*, to advise, to urge, to admonish.

Page 100, l. 15. *Can*. *To* has been scratched out in the text, and *can* inserted above. It may be a mistake for *able to*, which the sense requires. Latin reads *capere posse*; but it is more probably the use of the infinitive after the word *see*. Comp. English similar use, I saw him go. *To can* is still Scottish=to know how.

<sup>74</sup> *Leivesum*=permissible. Sc. *liefsum* and *lessum*; A.S. *leaf*, permission; E. *leave*. Comp. G. *laub*, *urlaub*, *verlaub*, whence E. *fur-lough* is borrowed.

<sup>75</sup> *Beides*=beads. It is a curious fact that beads are so called from the strings of small perforated balls of wood, stone, &c., used for counting prayers. A.S. *bed*, a prayer; hence E. *bid*, which meant to ask, entreat. Comp. G. *beten*; L. *fateor* (?). *Bede-roll* is still the list of persons to be *prayed for*; *beadsmen* are those who *pray* for benefactors. Persons used to subscribe themselves at the end of letters—"your poor bedesman"—*i.e.*, one who prays for you.

The custom of counting prayers on little stones is at least as old as the fourth century; the hermits of the desert used them. Lady Godiva of Coventry bequeathed her *beads*, made of gems, to the statue of our Lady in that town. The word *rosary* is of more modern origin. It became about the fifteenth century the name of a pious devotion, for which the beads were used. Hence they were called rosary beads, and now simply rosaries. The Latin text here has "*calculos rosaria quæ vocamus*"—the little pebbles (for counting) which we call rosaries.

<sup>76</sup> *Orisone*, a Scottish word, from Fr. *oraison*, used not in the sense of *prayer*, but in that of L. *oratio*, a speaking. Latin here has *oratio*.

<sup>77</sup> *Politick* is used consistently by the translator to mean *polished* or refined. *Politic* is from a quite different word—*politicus*=Gr. πολιτικός, belonging to the state, πόλις. *Politus* is from *polio*, to smooth.

<sup>78</sup> *Sclandirous*, from *sclander*, *sklander*, a double of scandal=E. *slander*. The Fr. *scandele* was changed, through *scandle*, *scandre*, to *sclandre*, from L. *scandalum*, a stumbling-block, a trap, &c.

<sup>79</sup> *Deid* or *slawe*=inactive and torpid. This use of the word *deid* agrees with that of A.S. *déad*, which seems more of an adjective than a part of a verb. In English we still distinguish between *dead* and *died*. *Slawe* is also used in its original meaning, inactive, motionless, dull. Connected with v. *slug* and *slack*.

<sup>80</sup> *Unbrachte*, another form for *unbrasht*=unattacked. See note <sup>40</sup>, p. 377.

<sup>81</sup> *Anseinzie* (*enseinyie, ensenye, ansenye*)=badge, standard, company of soldiers, the *signal* word, from O.Fr. *ensigne*, L. *insignia*, E. *ensign*. The word here means standards. Latin text has *vexilla*. The form explains the Mod.E. *auncient*=both standard and standard-bearer, used frequently by Shakespeare.

<sup>82</sup> *That*=that which=Mod.E. *what*. Imitated from Latin text, which has, "neque omnino falsum est quod plærique scriptores nostris exprobrant."

<sup>83</sup> *Wichtnes* (*wight, wycht, wick*=lively, strong, powerful); hence *wichtnes*=strength. A.S. *cwic*, L. *vigere*, and perhaps *virus*, E. *quick*, full of life and strength and motion. *Quake* is a causative from same root.

<sup>84</sup> *Hines*=highness. See note <sup>86</sup>, p. 379.

<sup>85</sup> *Steddings*=steading, stead, the ground on which a house stands, a farm-house and offices, the farm itself. The last is the meaning here intended. Latin has *prædia*. A.S. *sted*, a place, common in names of places, Brixted, Hampstead, Worsted, &c. Cognate with G. *stadt, statt*, a town, a place; L. *statio*, E. *staithe, stand*.

<sup>86</sup> *Walkeng*=to watch. In sense of L. *vigilare*, to deny one's self sleep. Latin text here has *vigiliis*. A good Scottish word, equivalent of A.S. *wacol*, to watch, from *wacan*, to wake, to rise to life, &c. Corresponds to L. *vigilare*, which is related to *vigere* and *vegetare*, just as *walk* is related to *wake*, and *wacol* to *wacan*. See note <sup>83</sup> on *wichtnes*. E. *walk* is from a root which appears in L. *volvare*, to roll. A.S. *wealcan*; in G. *walken* still means to full cloth; and the English surname *Walker* means a *fuller*.

<sup>87</sup> *Patent*, in its literal sense of "lying open." Latin here has the same word, *patuerint*.

<sup>88</sup> *Buithes*. A most conscientious translation of *humanitatis officina*. The latter word means literally a "shop," and Scottish *bothie, booth, buith*, means much the same. It often means a cottage. It is a wide-spread word, found in all Celtic and Teutonic dialects, and comes from the root meaning *to be*, whence *to dwell*. Even Heb. *beth*, a house, seems to be cognate.

<sup>89</sup> *Sodore*=Sodor and Man—*i.e.*, the bishopric of the Southern Isles and of Man. The Southern Isles were so named by the Norsemen, in distinction from the Orkneys and Shetlands, which were the Northern Isles. The *Sodor*, therefore, are the inner and outer Hebrides. They are now ruled over by the Bishop of Argyle and *the Isles*. Lismore is the see of Argyle.

<sup>90</sup> *Feckful* (*feekfou, sectful*)=wealthy, powerful; *feck*, adj., also means vigorous, stout; but as a substantive it corresponds to A.S. *fæc*, a space, a quantity, a portion. *Feckless*=weak, worthless. In the phrase *of feck*, *feck* means "value"; otherwise, the substantive from which *feckful* is formed is not found. Perhaps it is no more

than E. *effect* (from French) in the sense of *show, fine appearance*. The form *fectful* points to this.

The whole passage has been misunderstood by the translator, and there is no equivalent for the present phrase in the Latin text.

<sup>91</sup> *Feltired, felter*=to entangle. Latin text has *implicatus*. The word must be a confusion of *fetter*, a shackle. A.S. *fetor, feter*, from *fo*, a foot.

<sup>92</sup> *Knottis*. Latin text has simply *hortos*. *Knottis* and *gairdins* are synonyms: a *knott* is an enclosed place. Jamieson does not recognise the word.

There were two houses of religious women near Edinburgh, of which one was of the order of St Dominic, and dedicated to St Catherine of Sienna. This was at the fountain of St Catherine mentioned in the text. In the year 1496 a house of "gray sisters"—i.e., poor Clares—was built "at the end of the south lake, three hundred paces from Edinburgh, in the place called Chines (or Scheenes), by Margaret Knox, widow of Cuthbert Purveis, the owner of that land."—(Charter of foundation.) This was dedicated to St Clare, and at the time of the outbreak of Knox's riots was in great repute for the number and sanctity of its inmates. It is not clear to which of these two Leslie refers; he apparently confounds one with the other.

<sup>93</sup> *Boniface*. The Boniface who came to Scotland in 710 is not considered to be St Boniface, apostle of Germany. The latter was a Dorsetshire man and of Saxon descent; he died 755. The Latin text reads, "Bonifacius, Germanorum Apostolus, Kilianus," &c. The comma after Bonifacius leads us to suppose that "Germanorum apostolus" does not belong to it; but then the comma after equally disconnects it with "Kilianus." The latter, however, *was* an apostle of Germany along with the three that follow. Later on in the history Bishop Leslie still seems to claim the apostle of Germany as a Scotsman, and as the Saxon St Boniface was actually living at the date when the founder of Rosmarkie came to Scotland, it is just possible that it was really he that effected the conversion of Nectan, King of the Picts. But allowing even this fact does not prove him to have been a Scotsman.

Mr Skene, however, has shown that "Boniface" was the surname of an Irish Bishop Cuiritan, who, with the aid of a body of secular clergy, effected the reformation of the Pictish Church, and brought it into conformity with the usages and form of government of the Church of Rome.—('Celtic Scotland,' ii. 231.)

<sup>94</sup> *Gar, ger*. A common Scottish word, meaning to make or cause, in the sense of to force, or compel. It is cognate with E. *yare*, meaning ready, prepared, and connected with *gear, garb*. The Scottish use of the word points to a more direct derivation, perhaps through Icel. *gera*, from the assigned Aryan root of the above words—viz.,

*ghar*, to seize, which appears in Gr. *χελρ*, hand—*i.e.*, the seizer—L. *hæreo*, to cling to. Comp. A.S. *gearo*; Mod.G. *gar*.

<sup>96</sup> *Ydenly* (*ithandly*, *ythanly*, *ithinglie*)=busily, diligently; from adjective—*ithand*, *vthen*, *ythand*, *eident*, also=steady, constant. This word is a participial form of a verb, probably of Scandinavian origin, meaning to be restless, move about, repeat, &c. Icel. *ida*, Icel. *idun*, busy; *idja*, to be busy; and Gr. *ἔθω*, to be accustomed, are cognate. The frequentative ending form of Latin verbs, *ito*, may be connected, though this is doubtful. A.S. has a prefix *ed* which gives the force of a frequentative; it appears in the English word *eddy*. It is not quite clear whether all the forms of the word in question belong to the same root. *Ithand* may be only "in the hand," that is "in hand," "kept going." Compare *frahand*=out of hand, at once. Dalrymple also uses *ydan*.

<sup>97</sup> *Gentilmen*. Cicero says: "Those are *gentiles* who have a common name, who are born of free parents, whose ancestors were never slaves, or suffered capital punishment" ('Topics,' vi. 29). Etymologically the Latin word means belonging to the same *gens* or tribe—in other words, *gentilis* was a *clansman*. The word came to mean one who could trace his descent to one or other of recognised tribes or families of the Roman people. The modern word has brought with it a parallel meaning. From signifying one born of a noble race, it has come to denote the qualities which such birth was expected to produce. There is no foundation for the etymology given in the text. The nearest approach is the use of *gentilis* to mean *foreign*—*i.e.*, belonging to a foreign *gens* or nation. But this is not the origin of the modern meaning conveyed by the word *gentlemen*.

<sup>97</sup> *Fine*=end. A Scottish word, and quoted by Jamieson. Here it equals *extremity*, *pass*. Latin has *eo adductum*. The meaning is: As a matter of fact the king has never been forced to raise foreign mercenaries at his own cost, because the people look upon invasion as a danger to themselves, and so fly to their own defence.

<sup>98</sup> *Stokning*, *slokin*=to slake, slack, or slacken—*i.e.*, to quench, to pour water, to loosen, reduce to fluid, &c. All meanings are derived from the original, A.S. *sleac*, loose, slack, slow; *lax* and *loose* are from the cognate Latin form of the same root, without the initial *s*.

<sup>99</sup> *Plie* (*pley*, *pleye*)=to plead, to debate at law. Jamieson quotes A.S. *pleoh*, danger, as the root of this word. But it seems to be a corruption, through the French, of low-L. *placitare*, the equivalent and parent of Mod.E. *plead*. *Placitum* meant that which was *pleasing* to the Court, hence an opinion, a decision of Court, thence the Court itself, and the law proceedings, the litigation; and so *placitare* came to mean to litigate. The 'Actes of Parliament of Scotland' (1597), "De Verborum Significatione," says, "*Placitum*, from the French word *plaidier*, pley, contention, strife, debate. *Placitare* significat litigare et causas agere." Etymologically, *placitum* be-

came *plaitum* by the usual omission of the *c* sound in French, hence O.Fr. *plait* and *ple*, and Sc. *pley*. E. *ply* is not connected with this word: it is related to F. *plier*, L. *plicare*, to plait, fold, &c.

<sup>100</sup> A *syse*, *sise*, *syss*=assize; also a duty or tax. 'The Actes of Parliament' says, "*Assisa*, a French word, quhilke properlie signifies sitting or session, and hes divers vther significations in the lawes of this realme, for *assisu* is taken for ane constitution, ordinance, or law. . . . *Assisa terra* is taken for the law of the land. Item, *assisa* is called ane measure or certaine quantity . . . quhilke pertienes to the King as ane pairt of his custumes. . . . In this realme is called ane assise, ane certaine number of men lauchfullie summond, sworne, and admitted to judg and decerne in sindrie civil causes . . . and criminal causes. For be the law of this realm al crimes suld be decided and tryed be an assise (Stat. Alex. c. 3). Quhair of their is twa kindes. Ane orderlie in vse, quhilke may be called ane litil assise, of the nummer of 13 or 15 persons. The vther called ane greate assise, quhilke consists of 25 persons. All the assisors suld sweare an solemne aith to judge and decerne richtly. For the quhilke cause thay ar called Juratores, and in sum buiks *assisa* is called *jurata patria*, and in English lawes an *Jurie*" ('Actes of Parliament,' "De Verborum Significatione"). The different meanings here alluded to all come from the same word—viz., L. *assidere*, to sit down. Mod.E. *size*, meaning magnitude, is *assisa*, an allowance or ration, whence quantity of any sort; in Mid.E. *assise* meant provisions. A *sizar* at Cambridge was one entitled to certain rations or *sizes*, or whose duty was to give out the *sizings*, as they are still called in that university. Even *size*, glue, is from the same root, but through Italian. It meant that which painters used to make their colours *sit*. The word in the text is the translator's own note, and has no corresponding word in the Latin text.

<sup>101</sup> *Raikers*=vagabonds. Latin has *grassatores*, rioters, revellers, footpads, &c. To *raik*, *rake*, *rayk* are Scottish words, meaning to range or wander, and a *raik* means an idler or vagabond; but, says Jamieson, without the meaning of E. *rake*. The latter word is a shortened form of *rakel*, from Swed. *rakel*, a vagabond, from *rakkla*, a frequentative form of *raka*, and is therefore cognate with the Scottish form. In provincial E. *rake* still means to wander. Comp. A.S. *racan*, L. *lego*, to gather.

<sup>102</sup> *Herrieris*, Latin, *depopulatores*, devastators. *Herry*, *hery*, *hirrie*, *harrie*=to pillage, lay waste, to harry. A.S. *hergian*, to lay waste with an army, to ravage; from *herg*, *here*, an army, a devastating host. Mod.G. *heer*; L. *caro*, to card wool; and Gr. *κελω*, to clip, to ravage, waste, are cognate words.

<sup>103</sup> *Scurris*, here used as a translation of L. *scurra*, which means a jester, a clown, &c. The Sc. *scurr*, however, bears a meaning similar to E. *scurrilous*.

<sup>104</sup> *That seikis the theiues. Toscheoderache*, the deputy of a *Mair of Fee* (Jamieson). "Ane office or jurisdictione not unlike to ane baillerie, speciallie in the Iles and Hielandes. Some alleagis to be ane office pertaining to execution of sumonds . . . sik as ane quha summondis, attachis, or arrestis ane vther to compeir before ony judge. Vtheris vnderstandis the same to be ane Crowner. Last, summe vnderstandis it to be ane searchour and taker of thieues and limmers : for King Evenus did statute that in sindrie schireffedomes there suld be sindrie searchoures of thieues, rievvers, and of them that lyis in waite in hie-streetes and commounne passages. Hector Boetius, lib. 2. *Aberrans pecus aut Domino furum indagatori (Tochederauch vulgus appellat) aut sacerdoti reddito: quod si triduum apud te retinueris, furti reus esto.* In the civill law they are called *Latrun-culatores*" ("De Verborum Significatione"). The quotation from Boece is word for word the Latin text of Leslie, who has taken from the same source the whole of this list of laws. Mr Skene remarks upon the above extract from Sir John Skene : "It is obvious from his references that he confounds the two offices together. The *Toschachdoracht* was the office like a bailary, and the *Toschachdor* was considered the equivalent of the Coroner, and this office was mainly confined to the Highlands and Isles. The *Toschachdera* he rightly explains, in his notes to the old laws, as a name given by the original Scots and Irish to the serjeand or servitor of court who put the letters of citation in force, and that this office was commonly called *Mair of Fee*" ('Celtic Scotland,' iii. 279).

*Toschach*, or *Toiseach*, means prince, head, chief. *Dor* or *dior*, means belonging to the law. The *Tochachdor* is, therefore, the chief man of the law; perhaps the "*Legisperitus*" or "man of law" alluded to in the first of this list of laws of King Kenneth as "institute frome the beginning" (*vide sup.*) *Toschachdera* is explained in the 'Dictionary of the Highland Society' as a compound of *Toiseach* and *dreuchd*=office, dignity. The older form of the word seems to be *Toiseadrach* or something equivalent, meaning highest dignity. *Toiseach* is an historical equivalent of *Thane*.

<sup>105</sup> *Tynle*, past tense of *tyne*, *tine*, to lose; also to kill or otherwise destroy; and even used in the passive or neuter sense, to waste away, be destroyed; also to vex, grieve. The latter would seem an earlier meaning, if the word is to be referred to A.S. *teohna*, to accuse, and hence to injure or annoy; cognate with Icel. *tyna*, to lose. Compare G. *zeihen*, to accuse; E. *teen*, vexation. The original root of all these forms is *dik*, as in L. *dico*, to point out, tell, whence accuse, mark out for punishment, &c. (Skeat.) Another root assignable to the word in question is that of the word *tine*, meaning a tooth or prong—e.g., of a fork or rake. It is equivalent to L. *dens*, G. *zahn*, E. *tooth*. According to this view, *to tyne* would mean to rake or harrow, hence to separate, dissipate, scatter, and so to waste and

lose. Dalrymple uses *teine* for *tyne*=E. *tithe*. In the text *that* stands for *that which*.

<sup>108</sup> *Hommil, homyll, hummil, hummel, hummilt*=without horns. In the text it would rather mean deprived of a horn, or with broken horns. Latin has *incornuta*. The general meaning of *hummil* is mutilated, and Jamieson derives it from Icel. *hamla*, to mutilate; hence we have *hummel*-corn, grain without a beard; to *hummel* bear, to separate the grain from the beards. *Humlie* is a name given to a hornless cow. *Moylie* has a similar meaning, which is traced to the Gael. *maol*, bald. *Hummil* may be from the same.

<sup>107</sup> *Effeiring, affeiring, affer*=becoming, fitting, belonging to, proper, expedient, suitable. Fr. *afferir*, to appertain, from L. *affero*. Perhaps there is connection between this and the English word *affected*, meaning assessed, settled; but the latter is traced to Fr. *aseurer*, to settle a price, to determine market standard, from Low-L. *forare*.

<sup>109</sup> *Flyteng, flyte, flite*=to scold, dispute, complain, &c. A.S. *flitan*, to strive, contend, quarrel.

## BOOK II.

<sup>110</sup> *A bent and straucht out wande*. *Bent* is here the noun, meaning a *rush* or *stalk* of coarse grass. The translator has a way of amplifying his expressions,—as here, where he gives a double translation of the Latin *virga*. So that *bent*, and *a straucht wande*, are meant to be equivalents. *Bent* is of uncertain derivation, and has nothing to do with the word *bend*. It already existed in A.S. under the form *beoult*, and G. has a cognate form, *binse*, which existed in the O.H.G. as *pinuz*. Another cognate would be L. *fenum*, meaning hay or bents. This word is derived from the obsolete *feo*, Gr. *φῶω*, to grow, increase, &c., and is equivalent in meaning with A.S. *beon*, which meant to become or to be produced, as well as to be. *Wand*, on the contrary, is connected with *wind*, and means what can be *wound*—e.g., into a basket. *Straucht* is an equivalent of *straight*, and still carries the recollection of the pp. of the verb to stretch.

<sup>111</sup> *Trenche*. This is a mistaken translation of *valli*, which Dalrymple has confused with *vallis*. *Vallum* means a palisading, and hence a wall of stone, &c. *Vallis* is a valley or ditch, and a *trench* is a hollow cut out in the ground, Fr. *trancher*. The Roman *corona vallaris*, which was given to the soldier who first scaled the enemy's ramparts, was made in the shape of a palisading, but does not resemble the royal crown of Scotland, even as Leslie represents it on the head of Fergus and his successors.

<sup>112</sup> *Zeir or air*. *Air* is an equivalent of E. *eyre*, in the legal expression *Justice in eyre*. It is from the O.Fr. *eire*, which is a corruption of L. *iter*, a journey. *Justices in eyre* are justices on a journey, or,

as we now say, *on circuit*. The word is spelt in Sc. *air*, *ayr*, *ayre*. Our translator has introduced the word *zeir* as an equivalent, probably with the intention of hinting at its derivation; and he would imply that the Latin text favoured his view by saying that what was now called the justiciary *air* was previously called the *yearly* judgment.

<sup>113</sup> *Beregone*. Mr Skene says ('Celtic Scotland,' i. 72): "The first of our historians to make use of Ptolemy was Hector Boece, but he placed his names too far north. He puts the Brigantes in Galloway, and the Novantes in Kantyre, and hence their towns are placed in Argyll instead of Wigtown. The Ulm edition of 1486, which is very inaccurate, was apparently the edition used by Boece, and in it the name Rerigonium is misprinted Beregonium. Boece applied the name to the vitrified remains, the correct name of which was Dunmhic-uisneachan (the fort of the sons of Uisneach), now corrupted into Dunmacsniochan; and thus arose one of the spurious traditions created by Boece's history." The same author says: "Rerigonium was on the eastern shore of Loch Ryan; the fortified moat of it is still to be seen on the farm of Innermessan, near Stranraer."—*Ibid.* Dunmacsniochan is a vitrified fort on the north side of Loch Etive, or rather of Connel Falls, where Loch Etive joins Loch Linnhe. It is opposite Dunstaffnage, which is about four miles north of Oban. Boece says: "The Castle of Berigonium is in Lochaber, in sight of the Hebrides (*the islands*), and near Dounstafage—that is, the fort of Stephen." The latter etymology is doubtful. Dunstaffnage has been identified with Dunmonaidh, the capital of Dalriada: but it has been shown by Mr Skene that this was Dunadd, at the northern end of the modern Crinan Canal. It has been conjectured that the name of Loch Ryan represents that of *Rerigon*. Camden seems to have substituted Berigonium for what his commentator Lhwyd calls the "vulgar error" of Rerigonium, and identifies it with *Bargeny*, a little farther north on the same coast. His map of Britain, however, gives "Rerigon" and "Rerigonius sinus" for Loch Ryan. The Novantes were the people of Galloway, and Rerigon was their capital. The Brigantes lived south of the Solway.

<sup>114</sup> *Carmische*, also spelt by our author *carmush*. This word is not given by Jamieson, but must be for *scarmische*, a derivative of O.Fr. *escarmouche*, and equivalent to E. *skirmish* and *skrimmage*. The ultimate root of these words is O.H.G. *skirmen*, a word connected with the root of *shoe*, meaning to cover, protect, defend. A *scirm* was a shield, as though it were a *sci-arm*, an arm coverer and protector; or a covering weapon. Hence *scermen* was to fight under shield or under cover.

<sup>115</sup> *Hulie speid*. To *cum speid* is to have success. To *cum hulie speid* is to have slow success, to make slow progress. The Latin here has *parum proficeret*. The history of the word *hulie* is obscure;



but it seems connected with *halt*, either in its sense of *lame* or of *stopping*.

<sup>116</sup> *Arthur's hufe* or *howe* was destroyed by King Edward I. Boece says it was built by Vespasian at the mouth of Carron Water, and near the Forth. Leslie's opinion, that it was erected by or for Arthur, seems not unlikely. The name *howe* generally indicates a funeral-tumulus; and it seems pretty certain that the Arthur of history died at the battle of Camlan in the year 537, fighting against Medraud. Medraud was son of a King of Lothian; and Camlan is apparently Camelodunum, the old Pictish capital on the Carron. The frequent recurrence of the name of Arthur in place-names of the south of Scotland is borne out by the fact that the locality of most of his battles is to be found within the limits of the British kingdom of Strathclyde. One of the last, for instance, is at *Mynyd Agned*, the British name of Edinburgh. See Skene, 'Celtic Scotland,' i. 153.

<sup>117</sup> *Prunzeandlie*. To *prunye* is cognate with the E. *prune*, meaning to deck and trim, whence to be very fine and particular in one's actions. Hence *prunzeandlie pricked* will be equivalent to *finely pricked*; in conscience—*scil.* It is an adverb formed from the participle.

<sup>118</sup> *Warking, wark, werk*=to ache. This seems to be a variant of *wrak* or *rack* in the English phrase "racking pains," &c. A.S. has *wearh*, *wearg*, and *wreac*, meaning to cast out; and from this root comes the word *wreck*, meaning that which is cast away; but from the same comes *wretch*, meaning an outcast, and hence one suffering misery, and finally, to suffer or inflict pain.

<sup>119</sup> *Epiak*. Epiacum is mentioned by Ptolemy as a capital of the Brigantes. Lhwyl, 'Glossary of British Names,' says the name should be *Pepiac*, and identifies it, on the authority of Camden, with Papcastle in the east of Cumberland. By others considered to be Hexham.

<sup>120</sup> *Stedis*=traces. This word is the A.S. *stede*, a place; and *stede* is still Scottish with the same meaning. It still survives in E. *instead*, in place of. Sc. *futstede* is a footprint, or the place where a foot has been, a word which E. *footstep* does not exactly represent. Comp. *stedding*, note <sup>86</sup>, p. 382.

<sup>121</sup> *Cheitt off*=to escheat of. A law term from Fr. *eschoir*; L. *excadere*, to fall to. An *escheit* or *escheat* is the falling in of property to a feudal superior or heir, consequent upon forfeiture by the owner. It is the original of the E. *cheat*, and came to have its modern meaning from the unscrupulous way in which the power of escheating was exercised. O.Fr. *eschet*, rent, inheritance.

<sup>122</sup> *Trane*=plot, snare, treason. This word is from Fr. *trainer*, to draw, whence to allure and entrap, from L. *trahinare*, another form of *trahere*. *Treason*, which, as in the text, is an associated word, and freely interchanged with it, is from F. *trahison*, for L. *traditio*, from *tradere*, to yield up.

## BOOK III.

<sup>123</sup> *Put by the gate*=put out of the way. *Gate* means the way to get, the means, and is a derivative of A.S. *gitan*; hence it more commonly meant a roadway than the obstruction across it. The old meaning is still largely retained in local names, names of streets, &c. A good instance will be found in the city of York, where, *e.g.*, Micklegate is the name of the street, and Micklegate bar the *gate* at its termination in the city wall. Witness also Canongate and Cowgate in Edinburgh. A similar use prevails in Scandinavian and other Teutonic dialects. Swed. *gata* and G. *gasse* both mean a street or lane.

<sup>124</sup> *Founde, fonde*=to push on, to go, from A.S. *fundian*, meaning to tend, to push on, whence to strive, &c. It is perhaps a cognate word with L. *penes* and *penetro*.

<sup>125</sup> *Spraich*. An interesting word, as retaining the *r* lost in the modern *speech* and *speak*. Even A.S. has *specan* as well as *sprecan* and *spræc*. Comp. Icel. *spraka*, G. *sprechen*, &c. The original meaning of all these words was to make a noise.

<sup>126</sup> *Culdei*. The 'Encyclopædia Britannica' (1877), under the title Culdee, says: "It is of no consequence whether the word Culdee is of Latin or Celtic origin. The name is equally significant and of similar meaning in both languages. It was unknown to Bede and to the biographers of St Columba, but seems to have been established early in the tenth century as the title of an order of ecclesiastics, resembling the canons regular of St Augustine."

Mr Skene confirms this when he writes: "It is not till after the expulsion of the Columban monks from the kingdom of the Picts, in the beginning of the eighth century, that the name of Culdee appears. To Adamnan, to Eddi, and to Bede it was totally unknown. They knew no body of clergy who bore this name; and in the whole range of ecclesiastical history there is nothing more entirely destitute of authority than the application of this name to the Columban monks of the sixth and seventh centuries, or more utterly baseless than the fabric which has been raised upon that assumption" ('Celtic Scotland,' ii. 226). And he adds (*ib.*, 277): "The Culdees originally sprang from an ascetic order who adopted a solitary service of God in an isolated cell as the highest form of religious life, and who were termed *Deicolæ*; that they then became associated in communities of anchorites or hermits; that they were clerics, and might be called monks, but only in the sense in which anchorites were monks; that they made their appearance in the eastern districts of Scotland at the same time as the secular clergy were introduced, and succeeded the Columban monks who had been driven across the great mountain-range of Drumalban, the western frontier of the Pictish kingdom;

and that they were finally brought under the canonical rule along with the secular clergy, retaining, however, to some extent, the nomenclature of the monastery, until at length the name of *Keledeus*, or Culdee, became almost synonymous with that of secular canon."

Leslie follows Boece, who seems to make *Culdee* synonymous with *Monk*. It may serve to elucidate this matter if we notice that, in the very earliest period of the history of the Church, some of the faithful devoted themselves in a more strict way to the service of God than others. The Acts of the Apostles (iv. 32, &c.) record the fact of the renunciation of private property by many of the early Christians; and Eusebius, in his 'Ecclesiastical History' (book ii. c. 17), quotes the account given by Philo, in the first century, of the *Therapeutæ* in Egypt—a Greek name, the exact equivalent of *Deicola*, or servants of God. These were men and women who, like the *ascetæ* (ascetics or trainers), professed a higher mode of life, and stricter rules than were binding on all Christians, and were looked upon as in a special way devoted to the service of God.

We read continually in early Church history of the *devoti Deo*, the *consecrated to God*, the *servi Dei*, and it would appear that such persons lived not only in solitude, or in small companies in retired places, but also in cities, and in the midst of private families. When the fierce persecutions drove so many to seek safety beyond the reach of Roman authorities, there arose in Africa and in Syria, under Antony, Pachomius, and others, the system of grouping these into communities under a fixed rule and a fixed superior; and from that date there has existed in the Church the two systems of the religious or more perfect life, which came afterwards to be distinguished under the names of *monks* and *secular canons*, the first term denoting the essential abstraction from the world, the second implying, along with some kind of stricter *rule* (canon) of life, more or less connection with the world and secular persons. The distinction still subsists, and the monks or monastic orders are still distinct from the friars, clerks regular, and other congregations of religious.

In a recent number of the 'Scottish Review,' April 1888, the Rev. C. Grant has shown with much weight that Mr Skene is wrong in considering the Culdees as originally hermits. He further advances the theory that they were religious, who assisted monks and canons in the celebration of divine worship, and devoted themselves to the corporal works of mercy, and the service of the sick and poor.

To return to Leslie. It seems he is incorrect in implying that the name *Culdee* was applied to religious in Great Britain so early as the year 300; still, it is not so certain that the institute, under whatever name, was unknown in the early British Church. On the contrary, the presumption would be that it came along with the original introduction of Christianity. Witness the foundation of Glastonbury.

The monastic institute, as distinct from what may be called that of secular religious, descended from Pachomius and the Eastern Fathers through Cassian to the great St Martin of Tours, whose disciples, St Patrick, St David, and St Ninian, brought it to Ireland and Great Britain. Hence came the monachism of St Columba and the order of Iona.

<sup>127</sup> *Soveranse* = a safe-conduct, assurance. It is only another form of the latter term, without the initial preposition, from O.Fr. *sur*; *seur* for *secur*; L. *securus*, whence E. *secure*, *security*, &c. The word in the text is indistinctly written, and the *o* may be intended for an *e*, which would approach more nearly to the French form; but the former is the more usual Scottish spelling.

<sup>128</sup> 'The Chronicles of the Picts and Scots' state that the relics of St Andrew came to Scotland in the year 761. Mr Skene surmises, with strong probability, that these were brought from Hexham by Bishop Acca, who had brought them thither from Rome, and who, when driven from his see in the year 732, was believed to have founded a church among the Picts ('Celtic Scotland,' ii. 273). The only historic St Regulus or Rule was a certain Irish *Riagail* of Muicinnis in Loch Derg, who founded a monastery towards the close of the sixth century at *Muicross*, afterwards St Andrews. It has been suggested that the St Rule mentioned in connection with St Andrew's relics and St Acca may be simply the *Sancta Regula* of the Benedictine, St Wilfrid, or the *Rule* under which the newly introduced Culdees were subjected.

<sup>129</sup> *Suddartis*. This seems to combine the two forms *soldat* and *soldier*, both of which are found in Old French, and are generally considered to be derived from the Low-L. *soldum* = pay. With regard to the first of these forms, there seems no doubt that this derivation is correct; but there is something to be said about the second. *Soldatus* and *soldarius* have both the appearance of true Latin formations; but before either term had come into existence, we find a Celtic word which so much resembles the latter of the two forms as to lead to the conjecture that it is some way connected with it. Cæsar ('Bel. Gal.,' iii. 22) speaks of a chief of Aquitaine who had "six hundred sworn men (*devotos*) whom they call *soldurii*; that is to say, men who share everything with those to whose friendly service they have given themselves; so that if anything happen to the former, they must undergo the same misfortune, or put themselves to death; and it has never been known that such a one refused to die when he to whom he had devoted himself chanced to be slain." Athenæus the grammarian (vi. 15), writing some two centuries after Cæsar, alludes to these same men, but says they are called in their own tongue *silodunes*. Nicolas of Damascus, quoting from Athenæus, spells the word *silodouri*, and he explains the word to mean *ἐνχωλῖματος* — i.e., one under a vow — or, to use the Latin word, *devotus*. It may be

presumed that the words here referred to are Celtic forms, and also, apparently, that *silodunes*, *soldunes*, *siloduri*, and *soliduri*, are variations of the same. The Gaelic dialect has *seil-duine*, meaning a follower, or rather a vassal, and this latter term has some connection with the Gael. *usal*, *usal-duine*, which again reminds one of *siloduni*. *Fear* and *duine* are nearly equivalent in meaning, and they may be represented by the two endings of *silodunes* and *siloduri*. If there is any value in this conjecture, a soldier would mean a retainer or a vassal. On the other hand, the Basque dialect of Aquitaine has a word *saldi*, a horse, and *salduna*, a horseman; and curiously enough, we find in Barbour's 'Bruce' *schavaldior*, a word which looks suspiciously like chevalier, used to mean soldier.

<sup>130</sup> *Waltest*=most select. Latin here has "delectus Picticæ juventutis," the pick of the Pictish youth. To *wale*, to choose, and *walet* or *waillit*, chosen. Jamieson has *wale* used substantively to mean "a person or thing that is excellent;" but the use of the past participle as an adjective is rare. *Wale* and *will* represent a pair of variants from a common base, *wal* or *war*, and are represented in A.S. by *wala* and *will*, in G. by *wählen* and *wöllen*, in L. by *volvo* and *volo*. Gael. *falbh* and *fal*. The radical meaning is to *turn over*, whence to pick and choose, to select, and to will.

## BOOK IV.

<sup>131</sup> *Tocumis*=comes to. An interesting survival of a once numerous class of inseparably compounded verbs. Its counterpart *togang* still survives. Though lost in modern German speech, it is still used in the "Our Father"—"*zukomme uns dein reich*." Note also *tostack*, stuck to, p. 340, l. 15.

<sup>132</sup> *Girth*=sanctuary. "*Girtholl, girth, sanctuarie*, in Latin asylum, derived from the Greek α, *particula privativa, et σιδω*, h.e. *traho*. Because it is not leasum to draw furth onie person furth of the *girth*. Quhairanent sindrie Actes of Parliament are maid, conforme to the law of God. Exod. xxi. 13; Joshua xxii. 1, &c."—(Mr John Skene, "De Verborum Significatione," 1597.) Asylum, however, is derived from ἀσύλον, refuge, sanctuary; neuter of adj. ἀσυλος, inviolable; from α, priv., and σύλη, σύλον, right of seizure (Murray). *Girtholl* is girdle, and *girth* is related to *gird* and *gard*=garden and yard. It is, therefore, a place enclosed, or protected from danger.

<sup>133</sup> *Smuiet*=smothered. The latter word was spelt *smorther*, and was a noun formed from the verb *smore* by the addition of the affix *ther*, signifying one who. *Smorther* was that which causes suffocation; hence a thick smoke, foul air, &c. Later, the noun was used with a verbal meaning, and the original verb became lost in modern English. Comp. its variant, *murther*, G. *mord*, L. *mors*, &c.

<sup>134</sup> *Tinsell*=loss. This word has no relation to *tinsel*, meaning showy ornament, which is derived through French from L. *scintilla*, a spark. *Tinsell* is from *tynan*, to lose. The affix reminds one of the similar part of the word *hansel*, to which it is probably allied. *Sel* represents E. *sell*, which means to give over; hence *tinsel* would mean a giving over in the sense of loss, a losing gift. The word is supposed to be a Norse importation along with *tyne*.

<sup>135</sup> Hartshorn is a popular name for ammonia, which was extracted from the horn of the stag. The Latin text reads: "Cornua cervi morsibus serpenti mederi soleant"—The horns of the stag are wont to cure the bites of the serpent. *Vses* in the text is a plural, and has a neuter sense.

<sup>136</sup> Winfrid was the name of the Apostle of Germany, who was afterwards called Boniface. Leslie has already (Part i., p. 110) apparently confused this Boniface with that one whose relics lie at Rosmarkie, and whom he mentions along with St Colman (as in the present instance) and Finnan. Finnan, or Findan, was a famous recluse of the monastery of Rheinau, where Leslie locates Winfrid. But who this St Winfrid is meant to be I cannot further determine.

<sup>137</sup> *Seiage*. This (unless meant for *siege*) is apparently a formative from the verb to *seyg*, otherwise *seg*, meaning to sink or fall down. The Latin text here has *excidium*, downfall. *Seg* is an equivalent of E. *sink*, and is remarkable as preserving the unnasalised form of the original root, *sag* or *sak*, which appears augmented by an *n* in all other Teutonic dialects, with exception of the Icelandic, from which the Scottish form may have been derived.

<sup>138</sup> St Benedict, the great monastic lawgiver of the West, was born in Nursia, of Umbria, in the year 480. As a boy of fourteen years old, he fled from Rome to the solitude of Subiaco, where he lived several years as a hermit, and afterwards founded twelve monasteries. Later on he went to Monte Cassino, near Naples, where he founded the famous still existing abbey, wrote his far-famed 'Rule,' and died in the year 543. In Scotland, the great abbeys of Iona, Dunfermline, Paisley, Coldingham, Jedburgh, Dryburgh, Melrose, all followed the rule of St Benedict, which was also observed at most of the monasteries founded by Scottish missionaries on the Continent, such as Luxeuil, Cologne, Bobbio, St Gall, Wurzburg, Erfurth, Augsburg, Prague, Vienna, and St James of Ratisbon.

<sup>139</sup> *Snapper*=to stumble, has acquired this meaning from the *snatching* which generally accompanies a sudden trip. Along with the verb *snib*, used above, which is the older form of E. *snub*, it is derived from the widespread Teutonic root *snab*, to snatch or to snip, to break or cut off quickly and sharply.

<sup>140</sup> That St Columbanus was neither a heretic nor schismatic is plain from the letter he wrote towards the close of his life to Pope Boniface IV. He says: "I speak to you not as a stranger, but as a

disciple, as a friend, as a servant. I speak freely to our masters, to the pilots of the vessel of the Church, and I say to them, Watch, and despise not the humble advice of a stranger. We Irish, who inhabit the extremities of the world, are the disciples of St Peter and St Paul, and of the other apostles who have written under the dictation of the Holy Spirit. We receive nothing but the apostolic and evangelic doctrine. There has never been either a heretic, a Jew, or a schismatic among us. . . . We are bound to the chair of St Peter; for however great and glorious Rome may be, it is this chair which makes her great and glorious for us."

<sup>141</sup> *Mishantlie*, for *mishanterlie*=unfortunately. *Misadventure* was formerly written *misaventur* and *misauntre*, whence the Sc. *mishanter*.

<sup>142</sup> *Wirriet*, to *wirrie*, is used in the old sense of E. to worry—viz., to seize by the throat, to strangle. A.S. *wyrgran*. It represents a widely spread Teutonic root which may be traced back to the simpler form *war*, meaning to twist, or to turn, and which appears in L. *verto* as well as in E. *wring*, *wrench*, *wrangle*. The Latin text here has *gulam fregit*, broke or crushed his throat—i.e., strangled.

<sup>143</sup> *Duigis*, for *tugis* or *teugis*=ropes, halters. *Tug* is a name for the untanned strips of hide sometimes used as halters or traces. It is a derivative of the A.S. verb *teohan*, to draw, whence E. *tug* and *tow*. The meaning in the text is parallel to what is conveyed by the English phrase "torn to ribbons." The latter word is derived from the Celtic *ribe*, diminutive *ribean*, which means a rag, a tatter, something torn from a piece. Comp. E. *rip*, Sc. *reive*, L. *rapio*. Ribbons still mean driving-reins.

<sup>144</sup> *Boniface*. It is worth noting that Venerable Bede, in company with all early writers, spells St Winfrid's name with a *t*—*Bonifatius*. In this form it is an adjectival, meaning of good omen (*Bonum fatum*). The A.S. *Winfrid* has a similar meaning, *Win*, *fride*—bringing peace or good fortune.

## BOOK V.

<sup>145</sup> *Stendirrie*, for *stanerie* or *stannery*=gravelly, full of *staners* or *stanirs*, loose stones, gravel, or boulders. Perhaps *staner* is for *stane-ore*. A.S. *stan-or*, lumps of stone. A.S. *ār* means brass or iron, metal, in short; but *or*, which is apparently another form of the same word, seems rather to connote the *lumpish form* in which *ores* of metal were commonly found.

<sup>146</sup> *But*, for *put*. There are several instances in the text of similar softening of mutes—e.g., (note <sup>143</sup>) *duigis* for *tuigis*. It seems an additional argument to show that Dalrymple's speech had been affected by his residence in Germany.

<sup>147</sup> That Charlemagne was on friendly terms with the Kingdom of

Northumbria is what might be expected from the affinities of race between the Franks and Anglo-Saxons, and his connection with the Baltic tribes. This is borne out by his friendship with Alcuin and the other Northumbrians whom he invited to his own country. It is also recorded that he interfered in a question of disputed succession to the throne of that same kingdom (*see* Cressy, Bk. 26). About this time, or a little earlier, Northumbria wielded an imperial power over a great part of what is now called Scotland, and, indeed, the later kingdom of Scotland may be considered as a successor to this Anglo-Saxon kingdom. Understanding Scotland in this sense, it is conceivable that some kind of alliance may have taken place between its rulers and Charlemagne. Anything further must be regarded as legendary, if not purely fictitious. The William here mentioned, judging by his name and connection with Charlemagne, must also have been an Anglo-Saxon, if not a Frank. The lion is a Frankish, or at least a Teutonic, emblem.

<sup>149</sup> John Scotus, surnamed also Erigena on account of his Irish extraction—*ferne, gena*. Gale, however, claims him for England, saying that *Erigena* means *of Ergene*, in Herefordshire; and Mackenzie interprets Erigena to mean *born at Aire*. The word *Scotus* would denote his extraction. He flourished during the ninth century, and principally at the court of Charles the Bold, where he taught in the royal school. The story in the text is from William of Malmesbury ('*Gesta pontificum*,' lib. v. 240). He was the author of several philosophical writings, interesting for their date as well as their subjects.

<sup>150</sup> *Mowsum*, full of *mows*—*i.e.*, jests or jokes. *Mow* is for Fr. *moue*, a mouth, or rather a contortion of the mouth made out of contempt or buffoonery, a grimace. A *jest* was originally a *geste*, a tale or story, in part acted, hence the transition of meaning. *Mow* is related to *mock*, a widespread Teutonic word which appears in Low-G. *mukken*, Ital. *mocca* (another form of *bocca*, a mouth). All express the same idea—*viz.*, a moving of the lips by way of mumbling, displeasure, or grimace. Comp. Gael. *mag*, to deride.

<sup>150</sup> The Latin text here adds that Fife was now named after a certain *Fifus*, and Dunbar from another *Barus*. It is hardly needful to remark that this is but part of the fiction by which it was taught that the Pictish nation was a people whose origin and language were radically different from that of the Scots, and that they have now, with their language, completely disappeared. As a matter of fact, the larger portion of local names in the present Scotland are of Pictish origin.

<sup>151</sup> *Wacht*=to quaff. Both words are corruptions of the same Gaelic term, *cuach*, a cup. The English has substituted an *f* for the final guttural (comp. *cough*), while the initial guttural has been softened in the Scottish. The more correct Scottish form is *wauch*.



*Wacht* was the p. participle, and became a noun, from which it was re-formed as a verb. See Burns and Ramsay.

<sup>152</sup> *Sen syne*=since a long time. This is often written as one word, but more correctly as in the text. *Sen* is a preposition, the equivalent of E. *since*; of which forms each is a contraction of A.S. *siththen* or *siththens*. *Syne* is for *synde*, a form still used, and represents A.S. *sith*, a journey and a space of time, a word cognate with Icel. *sinthi*, Goth. *sinth*, and E. *send* (a causal form). *Eftersyne* occurs in the 'Metrical Chronicle' and elsewhere.

<sup>153</sup> *Feltir*=to catch, to entangle. The original meaning of the French word is to strain through felt (E. *filter*), hence to catch something and retain it, while letting other things pass. It is an apt rendering of the Latin text, which here has "legis laqueo irretirentur." O.Fr. *filtrer* is from *filtre* or *feltre*=E. *felt*, a matted cloth. Comp. G. *filz*, Gr. *πίλος*, and L. *pileus*.

<sup>154</sup> *Sueir*=lazy, idle, inactive. This is referred by Jamieson to A.S. *swær*, which means heavy, and then slothful, and is cognate with G. *schwer*. But it seems likely that *sueir* or *swere* is connected with *swag*, to hang loose and heavy, and so would represent Norweg. *svaga*. The meaning of lazy would be deducible from either source, and indeed *swær* may be *swagr* with loss of guttural. *Swag* appears nasalised in E. *swing* and G. *schwanken*.

<sup>155</sup> *Cearse*=to search—a more correct spelling than the English form—from Fr. *chercher*; O.Fr. *cercher*; from L. *circare*, to go round in a circle, whence to explore, &c.

<sup>156</sup> *Fyrflaucht*=lightning. *Flaucht* is equivalent to E. *flash* or *flare*, from a root *flak*. Gr. *πλήσσω*, *πλήγῃ*; L. *plago*; and also in E. *flag*, from Mid.E. *flack*, to flutter, quiver, flicker. To flick still means to strike. Another form of this word is *fyrslaucht*, where *slaucht* seems connected with E. *sleek* and *slick*, and expresses the notion of swift smooth gliding.

<sup>157</sup> *Skaillet*=dispersed. To *skale* is apparently a direct derivative from the Teutonic root *skala*, to separate, whence come the A.S. *sceale*, E. *scale* and *shell*, meaning that which is separated or peeled off. *Skara*, another form of the same root, appears in A.S. *scearan*, to divide, E. *shear* and *scar*, and also in L. *cerno*, Gr. *κρίνω*, to separate, to discern.

<sup>158</sup> *Blaitnes*=imbecility. *Blait* is allied to E. *bloat*, and both represent Icel. *blantr*, soft, yielding. *Bloater*, e.g., is a soaked fish. Comp. L. *fluidus*.

<sup>159</sup> *Hoow*, for *hoove* or *hove*. The latter is usually a verb, meaning to abide, remain constant, to dwell, whence *hove*, a house, G. *hof*, E. *hovel*, and also E. *hover*, which is a frequentative form. In the text, however, the word is apparently used with an adjectival meaning=constant. Latin here has *tantum*, so great.

<sup>160</sup> *Tochir*=dowry. '*Tocher-good*, the dower brought by a wife,'

says Jamieson. Skene ("De Verborum Significatione") says: "*Dos* hes twa significationes. First, it signifies that quhilk is given to the husband with the wife, be reason, and in contemplation of mariage. In the civill law is called *Dos*, in our municipall law, *maritagium*, tocher-gud. Secondly, *Dos* is taken for that gift and disposition of lands and tenements, quhilk ane man givis to his wife quhen he maries her at the kirk dure, or in the face of the halie kirk. . . . And is given in recompensation of the tocher payed be her, or in her name, to her husband. . . . In France it is called *dotalitium* or *doarium*." The word *tocher* at first sight looks so much like *dower* that one might be tempted to think it the origin of the latter form. It is not so, however. *Dower* is from the Fr. *doarium*, which is L. *dotarium*, from root *da*, to give, as seen in L. *dos*. Still the two words are probably related. *Tocher* comes directly from Gael. *tochradh*, of same meaning, and this may be derived from Gael. *thoir* (*toir*), to give, cognate with Gr. *δᾱπορ* and L. *dare*: and *car* (*caraidh*) or *gradh*, love, friendship—a gift of love, or the pairing gift.

In the text the word *tochir* translates the Latin "*Wardas et Releifas*" but somewhat incorrectly. "*Releif*," says Skene ("De Verborum Significatione"), "*ane French word from Latin relevare, quhilk is to relieue or take up that quhilk is fallen; for it is given be the tennent or vassal, being of perfite aige, after the expiring of the warde, to his over Lorde, of quhome he halde his landes be knicht service, that is, be warde and relieue, and be payment thereof he relievis, and as it were raisis vp agane his landes, after that they were fallen downe in his superioure's hands, be reason of the warde.*" "*Warda*," says the same writer, "*ane French word garde, custodie or keiping. For we vse the letter W quhair the French men visis the letter G. And the warde custodie, and keiping of the aire, haldand his landes be service of ward and relieue, perteinis to his immediate superiour, quhilk is conforme to the lawes of Normandie.*" The system is correctly described by Leslie in the text.

<sup>161</sup> *Herald*. This form, used to mean an officer that makes proclamations, is identical with the form *Harold*, more commonly used as the surname. *Harold* or *Hariold* is for *Hariwald*, the army-strength or army-ruler. *Here* is the Anglo-Saxon and German form corresponding to *Hari*, whence was formed the G. *Herold*; Fr. *herault* and *heralt*; E. *herald*. Comp. other compounds of *Here*—Hereward, Herman, &c., &c., as surnames.

<sup>162</sup> *Machabie*. The metrical version of Boece spells this name *Mackobey*, *MacKobey*, and once *Makcobene*. This is the name immortalised by Shakespeare, who has apparently changed the hero's name. The change, however, is more apparent than real. *Macbeatha* would be pronounced much like *Macbey* or *Mackobey*. Marianus Scotus spells the name *Macbeathad*, and the 'Duan Albanach,' *Mecbeathadh*. The pronunciation of the latter forms would be something

ranging between *Macbey* and *Macbeth*. The metrical edition of Boece, above quoted, gives the salient points of the tragedy much as they are found in the play. For instance, Macbeth and Banquo meet the witches near Forres:—

“ The first of thame that Mackobey came to,  
 ‘ The Thane of Glames, gude morn to him,’ said scho.  
 The secund said withoutin ony scorne,  
 ‘ The Thane of Calder, schir, God 3ow gude morne.’  
 The hyndmest, with plesand voce benyng,  
 ‘ God saue 3ow, schir, of Scotland salbe King.’ ”  
 — ‘ Buik of the Croniclis,’ line 39714 (lib. 12).

Again, his wife urges on Macbeth to the murder, in these words—

“ Now tarie nocht thairfor ; speid hand, haif done,  
 And to the purpois se thow speid the sone,” &c.  
 — ‘ Buik of the Croniclis,’ line 39806.

Shakespeare must have read Boece, or the sources from which the latter drew.

## BOOK VI.

<sup>163</sup> “Lulach, son of Macbeth,” is mentioned in the ‘Annals of Tigernach,’ where his death is recorded in the same year as that of his father, 1057, and he is called “rig Alban.” The ‘Duan Albanach,’ giving the list of kings, says, “17 years the son of Fionnlaoich, after Macbeathadh the renowned, seven months in the lordship Luglaigh.” This was written in the year 1070. Marianus Scotus says expressly, “Macfinlaeg occiditur in Augusto, Lulag successit, et occiditur in Martio.” This was written before the year 1077, when Marianus died. The Continuation of the Synchronisms of Flann Mainistreach gives among the kings of Alban, “Macbeath, son of Finlaech,” and next, “Lulach, son of Macbeth.” Lastly, ‘The Chronicle of the Picts’ gives “Macbeth, son of Findleg, 17 years,” and then, “Lulac, grandson (*nepos*) of the son of Boide, 4 months and a half.” The same facts are repeated in later chronicles, but it may be interesting to inquire why, in this latter, Lulach is named *great-grandson of Boide*. The Chartulary of St Andrews states that Gruoch, wife of Macbeth, was *filia Boede*, and the ‘Annals of Ulster’ mention a *Boede, son of Kenneth*, and add that the grandson of this Boede was killed by *Malcolm MacKenneth ri albain* in the year 1033. This cannot be Lulach, who was killed by Malcolm MacDuncan in 1058, according to the same Annals; but it may have been a brother of Gruoch; and as Malcolm II., the murderer, was grandfather of Duncan, we may have here some additional reason for “Lady Macbeth’s” fury in urging on the king’s murder. Leslie

says that the mother of Macbeth was Doad, daughter of this same Malcolm II. This would give him some show of title to the crown, but it is more likely that Macbeth made his claim through his wife's descent from the Boede, son of Kenneth, the only representative of a line of kings which otherwise came to an end in Grim or Grig, who had also been killed by Malcolm II. May it be possible that Macbeth, who was son of Finleach, assumed the patronymic by which he is known, by way of asserting his descent from or pretensions to the rights of this *Boede*?

<sup>104</sup> *Marianus*. There was another Marianus, contemporary of this one, and also famous for his writings, which were, however, not historical, but ascetic. He was founder of the Monastery of St James of the Scots at Ratisbon, and died probably in the year 1088. In the library of the Abbey of Fort Augustus there is preserved a parchment MS. in his handwriting, signed with his name, and bearing the date 1080.

<sup>105</sup> *Fylle*. The more correct form of *E. defile*, from A.S. *fylan*, to make foul, from A.S. *ful*; L. *puteo*; Gr. *πύω*. *Defile* is a hybrid, which has arisen from confusion with *defoul*, from Fr. *defouler*, from *de-fullare*, to full cloth, and hence to trample on.

<sup>106</sup> *Euonia*, otherwise *Emonia*, now *Inchcolm*, in the Firth of Forth. Leslie adds, "unde insula Divi Columbæ nuncupatur," which Dalrymple has omitted. The island was previously inhabited by a hermit who "served St Columba." But Mr Skene says the same legend was told him in the island of Iona as having happened there. *Euonia* might easily be transformed into *Iona*, or *vice versâ*; and the latter is also known as the island of St Columba, Ycolmkill.

<sup>107</sup> *Low*=flame, light. A Scandinavian word, Icel. *log*, derived directly from base *luk* or *luh*, to shine, whence A.S. *leoht*, E. *light*, G. *licht*, L. *lux*, Gr. *λευκός*. E. *glow* is from a distinct source, and seems originally to refer to warmth rather than to brightness.

<sup>108</sup> *Wedd*=pledge, from A.S. *wed*. Allied to L. *vadis*, G. *wette*. E. *wedding* is a pledging, or perhaps the carrying home, since *wed* has also the meaning of a prize. *Wages* is a derivative with this later meaning; *wage* in its older meaning is simply a pledge. Sc. *wad*=both pledge or security and wager. A *wadset* is property set to *wad* or pledge, or as security for money payment. E. *wadman*, now a surname.

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WRYTTEN FIRST IN LATIN BY THE MOST REUEREND AND WORTHY

JHONE LESLIE

BISHOP OF ROSSE

AND TRANSLATED IN SCOTTISH BY

FATHER JAMES DALRYMPLE

RELIGIOUS IN THE SCOTTIS CLOISTER OF REGENSBURG,  
THE YEARE OF GOD, 1596

EDITED BY THE

REV. FATHER E. G. CODY, O.S.B.

The feare of the Lord is the beginning of all Wisdome

*FINIS CORONAT OPUS*

Published for the Society by

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The handwriting of the title-page is different from, and probably a little later than that of the rest of the MS. The same date, however, is given in Dalrymple's own hand in another part of the text.

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1884-85

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